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Uncovering the truth of Paul's directives to women in 1 Timothy

Krysia P. Lear

Did Paul really intend to restrict the leadership of women in ministry and their participation in worship services when he wrote to the Ephesian church saying: "Let the women learn in silence and with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man but to be in silence. For Adam was first formed, then Eve" (1 Timothy 2:11-13 KJV)?

No, said classics scholar Dr. Catherine Kroeger, when she spoke to 60 women and men in Toronto, April 1.

Repudiating heresy

Paul wanted to repudiate heresy infiltrating the church from local goddess worship. He was not issuing a blanket prohibition against women teaching or having "authority" over men. Yet, this passage has been used as a roadblock for women, she commented; a quick show of hands indicated that more than a third of the women present had experienced this.

She pointed out that Paul wrote the whole letter, along with 2 Timothy and Titus, to counteract heresy in Ephesus. In his farewell to the Ephesian elders, he said that "men teaching perversions of the truth" would infiltrate the church (Acts 20:29-30). He wrote "Rebuke them so that they may be sound... not preoccupied with Jewish myths" (Titus 1:14). The temple of Artemis, known as one of the seven wonders of the world, dominated the city and its religion had amalgamated Jewish beliefs.

Dr. Kroeger, the founder and past president of US-based Christians for Biblical Equality was speaking at a workshop held at Ontario Theological Seminary by LEAD International. LEAD president Gaetane Marshall founded the Canadian organization to help develop Christian leaders and to articulate a biblical basis for the equality of men and women in leadership using a partnership model.

KRYSIA LEAR

Dr. Catherine Kroeger (left) with Gaetane Marshall, who holds a copy of Kroeger's book, I Suffer Not A Woman.

An adjunct associate professor of Classical and Ministry Studies at Gordon-Conwell Theological Seminary, Dr. Kroeger has a PhD in Classics and an MA in Greek. Her research culminated in the book *I Suffer Not a Woman*, written with her husband Richard in 1991.

Starting with the directive in verse 11 to keep silent, this complex passage has been misunderstood because it hasn't been interpreted in its cultural context. Paul wasn't telling them not to talk, but rather used a word that means "be willing to listen" and to be receptive to what is being said.

In addition, the text itself gives clues that things are not all that they seem, said Kroeger.

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Despite government cuts, CRWRC gets funding increase

Alan Doerksen

ST. CATHARINES, Ont. — Although some Christian aid agencies are facing severe funding cuts in the wake of the recent federal budget, a few like the Christian Reformed World Relief Committee are getting modest increases in government funding.

HANS BALDUNG GRIEN (C. 1480-C. 1545) Kunstmuseum, Basel, Switzerland

"My Lord and my God!"

"We got a $7,000 increase," says Ray Elgersma, Canadian director of CRWRC. Government funding, from the Canadian International Development Agency (CIDA), will now account for $1.24 million a year for the agency.

Elgersma explains that this year CIDA has rated agencies from A to F to decide whether to cut or increase funding to them. On this scale, CRWRC rated a C, which qualifies it for a slight increase in spending, he says.

Most funding comes from CRC

There are several reasons why CIDA will be increasing funding to CRWRC, says Elgersma. "We work with partners overseas. They like that because it's sustainable." Also, the government likes the agency's financial strategy, which has strong links to local churches. "The lion's share of our funding comes from our support community, which is the Christian Reformed Church," says Elgersma. Another reason for CIDA's support is "we have a vision of what we're about...; we're essentially a development agency," he says.

Of CRWRC's funding, about $2.7 million annually comes from the CRC constituency, while several hundred thousand dollars comes from Christian Reformed and other private donations, says Elgersma. There will be no changes to CRWRC's programs as a result of the

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News

Salvation not through 'babymaking,' says Kroeger

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Although Paul said, "I do not permit a woman to teach," he took Priscilla, along with her husband Aquilla, with him on teaching missions.

Some people claim that the

The comment that "women will be saved through childbearing" contradicts the Christian teaching that we are only saved through the work of Christ

line "And Adam was not the one deceived; it was the woman who was deceived and became a sinner" teaches that women are responsible for sin. Yet Romans 5 teaches that Adam bore his responsibility.

The comment that "women will be saved through childbearing" contradicts the Christian teaching that we are only saved through the work of Christ. Salvation is not through "babymaking," as Kroeger, a mother of five, put it.

As well, the two preceding verses demonstrate how selective the church can be in enforcing literal interpretation. Verse 8 commands men to pray, "lifting up holy hands," a sight rarely seen today. The next one commends women to modest attire, telling them not to wear braids. Yet, in many circles braids have become a symbol of modesty. Kroeger herself teaches that verse would be more properly interpreted: I want women to pray, dressed modestly, etc., in contrast to temple worship.

After her introduction, Kroeger took her audience on a whirlwind slide tour of the religious development of Asia Minor. Her picture of idols found in ancient sites illustrated the development of a powerful goddess figure, "a mountain mother" who eventually became worshipped in Ephesus in the Artemis cult. She showed the transition of the mother goddess religion into an Eve/serpent motif that perverted the creation story. The inverting of the Adam and Eve creation story is what Paul addresses in Timothy.

Gnostics worshipped the serpent

This early version of Gnosticism taught that the goddess, not God, created the world and was the source of life. It worshipped the serpent for introducing the pair to knowledge when they ate of the fruit of the tree (the Gnostics sought to receive knowledge or enlightenment). And yet while Gnostics venerated the goddess's life-giving force, they also renounced marriage and childbearing, a great irony of the mother goddess religion.

Having helped her audience understand the strength of the cult, Kroeger then showed that Paul was forbidding the women to teach heresy, not prohibiting them from any teaching.

Misinterpretation of the word translated as "authority" further complicates the understanding of this passage. The Greek verb is only used once in Scripture, but often in Greek literature, where it frequently means "the author of, originator or the source." This rather than authority is a better translation. And once one understands the cultic teaching that a goddess was the source of life, its use becomes clearer.

Thus, Paul is saying: I do not allow a woman to teach that she is the source or originator of men because Adam was first formed.

It is then evident that Paul is not making a point of saying that Adam was born first in order to back up an argument that women should not have authority over men. This verse has often been used as a premise for male leadership, with its promoters saying that being created first means men are to lead and women to be in subjection.

He corrects other aspects of the heresy: Adam was not deceived by messengers from heaven, as the cult taught, but Eve was deceived by Satan. The deception was not a form of enlightenment, nor could false teachers claim that the women were superior to men because they had participated in the tree of knowledge first. Finally, unlike the cult, Paul affirmed women in childbearing.

After hearing Kroeger's presentation, the group welcomed the news that the Centre for Biblical Equality will have a 400-page Women's Study New Testament ready for distribution this fall. Published by Harper Collins, it affirms the Bible and contains commentary and major articles. Toronto therapist Diane Marshall is one of an international body of contributors to the project, which developed partly as a response to feminists who are critical of Scriptures.

Krysia P. Lear is a freelance editor and writer in Toronto. Written with contributions from Gaetane Marshall.

MCC gets major cuts from government

...continued from page 1

federal budget, he says.

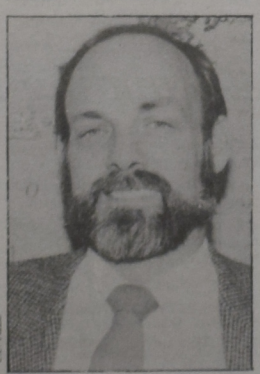
Unlike CRWRC, Mennonite Central Committee Canada, the relief and development agency of the Mennonite and Brethren in Christ churches, has received a 17 per cent cut in funding from CIDA. MCC's yearly CIDA grant will drop from $3.3 million to $2.7 million in 1996.

"Obviously this kind of cut hurts," says John Longhurst, MCC's director of media relations. MCC expected cutbacks but "we didn't expect it to be this large," he says.

Besides its government funding, MCC receives private donations. "Our policy as an agency is never to receive more money from government than we receive from private donations," says Longhurst. To make up for the shortfall, MCC will divert funds from one project to another.

"This is our first experience with this," says Longhurst, adding that in two previous rounds of government cuts to aid agencies, MCC was not affected. Another agency, Mennonite Brethren Missions and Services, will lose all of its government funding as a result of the federal budget, says Longhurst.

The federal budget had both positive and negative effects on the Anglican Church of Canada's Primate's World



Ray Elgersma of CRWRC

Relief and Development Fund. "Our block grant was increased by $120,000," says Robin Gibson, the Primate's fund's director. This year, CIDA will pay a total of $1.3 million to the fund.

However, CIDA has also cut back on funding to several relief projects run by a coalition of non-government organizations that includes the Primate's fund. One example is Ten Days for World Development, a development education agency that seeks to raise the level of awareness in Canada about global issues which is sponsored by five Canadian churches. It faces complete withdrawal of CIDA funds, which means a 50 per cent cut in its budget. Most of CIDA's cuts went to agencies with no overseas programming, such as Ten Days, says Gibson. But he adds that Ten Days is a "not a stand-alone agency." It works together with the Primate's Fund, which does have overseas programs. "What CIDA sees is an additional layer of administration," says Gibson.

Other programs connected to the Primate's Fund that will be getting cuts are Partnership Africa Canada, South Asia Partnership, and the Reconstruction and Rehabilitation Fund, a disaster-preparedness program in the Philippines. "Each of those cuts have implications for our work," says Gibson.

The Canadian Foodgrains Bank will get no extra funding cuts or increases as a result of the latest federal budget, says director Al Doerksen. Last August, CFB made a three-year agreement with CIDA that increases its funding from $16 million to $18 million a year for the next three years. But this is subject to government legislation, says Doerksen. "There's nothing cast in stone."

But the government's elimination of the Crow Rate has had a direct effect on CFB. "The removal of the Crow subsidy in effect passes the cost of transport to the farmers," says Doerksen. This will add expenses of $15 a tonne for grain shipped to the foodgrains bank, and will have "a $300,000 impact" each year, says Doerksen. But he adds, "We expect to be able to weather changes in the the budget."

CFB gets 75 per cent of its funding from CIDA and the rest from donations and interest on its funds.

World Vision seeks relief funds for Burundi

MISSISSAUGA, Ont. (WVC) — World Vision appealed last week for $1.4 million to assist people displaced by ethnic tension in Burundi. At least 70,000 people, both Burundians and Rwandan refugees living in Burundi, have been displaced by tensions between the Hutu and Tutsi ethnic groups.

World Vision has provided 7,000 survival kits for distribution to displaced people and plans to expand this program. The organization also seeks $350,000 for emergency medical care. This is in addition to World Vision's ongoing assistance programs in Tanzania, Zaire and Rwanda.

More than 45,000 Rwandan refugees are reported to be on the road to new countries of sanctuary, frightened by escalating ethnic violence. Burundi's capital, Bujumbura, erupted in violence on March 24. An estimated 25,000 people fled the city for Zaire the next day. World Vision staff based in the city report that it has been relatively calm since then.

Less for the lowly

Agricultural Housekeeping

Vern Gleddie

Chop. Chop. Chop. The sounds of budget cutting draw near. The vulnerable are victimized; the weak are able to make little protest. Last month Earthkeeping (the Christian farmers organization in Alberta) learned that it, along with all small global education groups, will no longer receive matched funding from the Canadian International Development Association (CIDA).

Global education means educating people in "have" countries about their responsibility for the poverty of people elsewhere. It is basically people helping other people by changing their consumption patterns. Apparently the federal government does not ascribe to this enlightened attitude anymore and has gone back to the more highly visible and therefore politically rewarding "trade aid." Amazingly, aid organizations which do high-profile things like distribute food to crises situations and conduct student exchanges are getting the money formerly going to the small, less dramatic works. Never mind that small groups generate much more volunteer time for the CIDA money, and have much less of the well-known built-in inefficiencies and waste of the large organizations.

Ironically, Earthkeeping has always received commendation for its work, even from CIDA. As a food and agriculture group it has always been credible when dealing with world food and land distribution injustices. As an advocate for responsible agriculture, Earthkeeping naturally ties in the principle of buying locally produced food. Buying local here means increased markets for Alberta farmers. It also means the increased possibility for poor farmers in the southern hemisphere to feed themselves, rather than trying to live on subsistence wages provided by foreign firms shipping out, for instance, bananas to Alberta.

Global education is integral to Earthkeeping's over-all work. The CIDA funds which matched donations from members three-for-one for 15 years was important to its success. The organization, however, relies primarily on donations from a few people serious about living out their total life before God and doing it in community.

Sad to say, this global education work by small organizations like Earthkeeping will likely become a mere shadow of its former self because it is only a part of the sacrificially funded work done by Earthkeeping.

Earthkeeping will no longer be able to do its popular supermarket tours. World Food Day participation is out of the question. The strong association of Earthkeeping members with rural farmers in Mexico will be lost. There will be a domino effect.

World Food Day, which was an opportunity to get across to the public the seriousness of food shortages, will likely disappear. The Mexican farmers, who were greatly encouraged by Earthkeeping assistance, may be hounded back into subservience to the dictates of corrupt governments and international commercial interests. The annual visits sponsored by Earthkeeping to the Mexican farming co-operatives will no longer be available, thus depriving Canadians of eye-opening, life-changing experience. No longer will schools, churches, and agricultural organizations have the benefit of sharing in the unique international work of Earthkeeping.

Why is this happening? Is it even appropriate to ask? Perhaps the international aspect of Earthkeeping's work was simply too much taken for granted. Perhaps it is time for radical change. Change, however, may not bring back global education. In fact it is becoming painfully apparent that the government, the electorate, even the church, to a great extent, is not willing to entertain the reality of our own responsibility for the distress of a large part of the world's population.

The chopping we hear in the forest is coming nearer. First it is the poor that are felled, the dispossessed, the hounded, the widows, the orphans, the "little people." But it is getting closer. When it reaches us we will be sorry we did nothing to stop the carnage. Chop. Chop. Chop.

Vern Gleddie has an MSc. degree in animal science and is a sheep producer near Edmonton. He says he is "at present actively involved in Earthkeeping and church. Happily married, proud father of four adult children and grandfather of one."

Capital confusion about the Dutch capital

Marian Van Til

On the back page of our March 31 issue, the Hague was referred to as the capital of the Netherlands. Someone called us on April 5 to ask: Didn't we know that *Amsterdam* is the Dutch capital? That question raised the eyebrows of Alan Doerksen, our journalist who wrote that copy, and of Marian Van Til, both of whom were taught in school — one in Canada, the other in the U.S. — that the Hague is the Netherlands' capital city.

Upon inquiring of several Dutch-born employees in the office at the time, they insisted that the caller was right: Amsterdam is the capital (though native Netherlander Stan de Jong shamefacedly admits that he didn't catch the mistake before it went to press).

How could Doerksen's and Van Til's North American teachers have been so wrong? A capital is a capital, right? Isn't a country's seat of government its capital? Well, no; it is in virtually all cases but the Dutch case, it seems.

France did it

Our encyclopedia resources tell us that in 1250 the Hague became the royal residence, and from the early 16th century was indeed the capital — until France took control of the country in 1795 and made Amsterdam the capital. The Dutch restored their government to the Hague in 1813 when they became independent, but even so, kept referring to Amsterdam as their capital.

Given that history, it's perhaps understandable that it's a common assumption in North America (we took a small poll) that the Hague is the Dutch capital. We thought that our Canadian and American readers who might be laboring under that assumption might want to know it is incorrect.

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Editorial

A new opportunity to be mortified

The January 23 issue of the Dutch newspaper *Trouw* carried a column by Nico ter Linden, who commented on American Henrietta ten Harmsel's excellent translations of Dutch poetry, in particular, her translation of a Jacobus Revius poem "*'t En zijn de Joden niet, Heer Jesu, die u kruisten*" ("It was not the Jews who crucified you, Lord Jesus.").

Ter Linden observed as an aside that it was a shame that Dutch children had not been asked to memorize this poem during the last four centuries. The Jews might have been spared a lot of grief. One might argue that it's historically incorrect to say that anyone but the Jews and Romans were actually involved in the crucifixion of Jesus, but that would overlook the theological and literary point of Revius' poem .

Here is ten Harmsel's translation of the poem:

No, it was not the Jews who crucified,
nor who betrayed you in the judgment place,
nor who, Lord Jesus, spat into your face,
nor who with buffets struck you as you died.
I am the one, O Lord, who brought you there,
I am the heavy cross you had to bear,
I am the rope that bound you to the tree,
the whip, the nail, the hammer, and the spear,
the blood-stained crown of thorns you had to wear:
it was my sins, alas, it was for me.

We have somewhat similar hymns in the English-speaking world, like: "Alas! and did my savior bleed" that includes the line: "Was it for sins that I have done...?" or "Ah, holy Jesus, how have you offended" with the line: "It is my treason, Lord, that has undone you." But Revius' poem states explicitly that the guilt does not fall on Jews but on us all.

Ter Linden's comment makes me wonder what prevents North American children today from having to memorize this translation of Revius' 16th century poem? Along with an antedote to anti-Semitism, they would get a lesson in mortification.

Mortification is a term you don't hear very much anymore, but it means extreme shame, shame that makes you feel as if you're ready to die (mortify is derived from the Latin *mors, mortis* death + *facere* make). At a more popular level someone might say, "I am so embarassed, I could die."

In spite of what some psychologists might tell you, mortification about our sins and our contribution to the sufferings of Christ is not a bad state of mind. According to a Christian Reformed Lord's Supper liturgy, it's like being filled with "godly grief which produces repentance that leads to salvation."

The phrase "that leads to salvation" seems to run counter to the notion of the Latin origin of "mortification," but in reality it doesn't. We can only experience salvation if our sinful self dies with Christ. That's true mortification.

So let the children memorize Revius' poem and be mortified!

BW

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How did that tomb become empty?

The fact that the tomb in which Jesus had been buried was empty on the first day of the week we now call Easter was never in dispute. What was in dispute was: How did it become empty? The disciples said that Jesus had risen and that he had appeared to them several times. The Jewish leaders said that Jesus' disciples had removed the body while the guards were sleeping — a bit of a far fetch, since that would require rolling away the stone without waking the guards. But then, rising from the dead is also a far fetch, isn't it?

Brian Tobin stands in front of a net in New York City he claims belonged to the Spanish trawler the Estai. The Spanish deny it. Who's telling the truth?

Trust fishermen?

The interesting thing is that in both cases, the resurrection and the Estai's fishing net, we are asked to believe a story told by fishermen. In last week's issue of CC we had a Thinkbit that said: "Fishing will do a lot for a man, but it won't make him truthful." That's not much help for those who want to believe that Jesus rose from the grave.

A lot of "Christians" today say that we have to understand the resurrection as a symbol of new life. Jesus didn't really get up from the grave, they say. But faith in him lived on and renewed generations of people. I don't know how these "symbolic Christians" explain the open grave. Or was that a figment of everyone's imagination? Don't tell me they believe the soldiers' story for which the Jewish leaders paid a lot of money?

Everything rests on it

Why do we believe that Jesus rose bodily from the grave? Because it fits the whole story of salvation, and the whole story rests on it. And it is the only thing that gives us a right to speak of life after death. The resurrection is an integral part of the gospel that tells us that Jesus is the Son of God, that Jesus triumphed over Satan, the Prince of Death, and that as followers of him who is Life we need not cling to this bodily existence.

The resurrection is no more miraculous than the creation of the earth or the birth of a new baby. It's just another way in which God shows himself to be the author of Life. And that's why we believe that the tomb was empty because Jesus rose from the grave. Hallelujah!

BW

Letters

We need Scripture study, not exotic spiritual experience

We can all thank God for Pastor Kirk MacNeil for flaunting contemporary wisdom and identifying the Vineyard church for what it is: a hoax (CC, March 24, re: the "Toronto Blessing"). Too many church leaders and members are endorsing the concept of a theology based on Christian experience. More than one hundred years ago, Charles Haddon Spurgeon said it perfectly:

The fact is, many would like to unite church and stage, cards and prayer, dancing and sacraments. If we are powerless to stem this torrent, we can at least warn men of its existence, and entrust them to keep out of it. When the old faith is gone, and enthusiasm for the gospel is extinct, it is no wonder that people seek something else in the way of delight.

Lacking bread, they feed on ashes; rejecting the way of the Lord, they run greedily in the path of folly.

But why is such shallow experience replacing sound biblical teaching in church circles today? The church has started on a dangerous path, whose goal of filling the pews and creating a comfortable environment is more important than the Bible-mandated task of preaching. 2 Timothy 4:2-3 tells us:

Preach the Word; be prepared in season and out of season; correct, rebuke and encourage — with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.

Solid Bible-based preaching has become unpopular in the pulpit. The offense of the cross is being downplayed in order to appease modern society, and is creating a Christianity in which taking up one's cross has become optional.

The searching for signs in order to strengthen faith is a dangerous road. 1 Corinthians 1:22-23 says:

Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles.

The appeal of the Vineyard is directly attributable to the failure of modern churches to fulfil their calling. Churches today are too worried about increasing numbers and not preaching the Word. John MacArthur ridicules the churches caught in this trend:

Preaching — particularly preaching about sin, righteousness and judgment is too confrontive to be truly satisfying. The church must learn to couch the truth in ways that amuse and entertain.

The church today does not need a revival of laughter and experience. Rather, we require an earnest search of Scripture, for this is the only source of true peace and healing.

Daniel Adema
Waterloo, Ont.

'Lightening up a little can't hurt'

Thank you for your even-handed coverage of the manifestation known as the "Toronto Blessing." Not having any firsthand experience of these happenings, I appreciate being able to read about it.

The two contrasting articles you printed clearly show that there are conflicting views on "holy laughter" and similar activities. My first thought after reading these pieces was this: if the Kentville congregation were to call one of these two writers as pastor, please let it be Ken Gehrels and not Kirk MacNeil.

Gehrels appears to have approached that airport building with an open mind. He's prepared to test the spirits of our time and willing to accept a fair degree of diversity in worship among Christians, although with some reservations. MacNeil, however, begins with ridicule ("sniggering, whining, giggling, and grunting") and ends with condemnation ("shoddy preaching," and "entertainment," "cultic function"). To strengthen his point he uses too many exclamation marks rather than providing solid biblical rebuttal.

The accompanying editorial will no doubt be criticized by both sides, since it seems mandatory that sides be taken in any Reformed community. But I tend to agree that lightening up a little can't hurt. If the Reformed churches have a major fault, it's in being uncomfortable with emotions while promoting reason at all costs. The Bible, in contrast, tells us to worship with all our heart, soul, mind and strength. Note which comes first: not reason, but emotion.

Whether or not we accept the Toronto events as being from God, let's at least address the worldwide spiritual vacuum that gave it birth. The love of which the Toronto movement speaks needs to be demonstrated by believers of all stripes. Those who are starving can't be fed with theological arguments alone.

Anne van Arragon Hutten
Kentville, N.S.

Interpreting Scripture according to context

Thank you for the article (March 10 issue) by Anthony Looy on infallibility and inerrancy in Scripture. It was informative and needed — but I fear many of your readers would prefer what Calvin called "wilful blindness" to an intelligent perception of the Bible, and that you will be deluged with hostile mail as a result of the article.

I would ask those readers to compare Isaiah 2:4 with Joel 3:10. One clearly says to beat swords into ploughshares; the other clearly says the exact opposite. Can totally contradictory statements both be inerrant?

I sat on a long plane flight with a man who spent several hours haranguing the mainline churches of Canada for falling away from the Bible. Eventually, I cited this contradiction to him. He told me, predictably, that one was intended for one situation, the other for a different situation.

"But then aren't you doing the same thing as the churches you criticize?" I asked him. "Aren't you interpreting Scripture according to the social and historical context?"

"Oh, no," he responded immediately, "we can't allow that kind of interpretation!"

Similarly, I might ask your upset readers to look at Matthew 27:9 (didn't you have a piece on this a few weeks ago?) and to find the prophecy in Jeremiah that Judas' action was supposed to have fulfilled. It seems to me that those who hold the inerrantist position here have a clear choice:

a) Either the writer of Matthew got it wrong, in which case the Bible is, by its own admission, not inerrant,

b) or our Bible is missing some crucial verses from the book of Jeremiah. If parts of God's inerrant word are missing, then we poor mortals have not been given the whole truth to work with. And if we have only a partial truth, we have to do some informed guesswork about what else God might have intended to say — which leads us, once again, to examining context and intent.

Jim Taylor
Editor, The Practice of Ministry in Canada
Winfield, B.C.

50th Anniversary Rearview Mirror

Calvinist Contact June 19, 1959

The photo shows part of a massed choir made up of attendees at the 1954 Young Calvinist Convention in Edmonton. The accompanying story (in Dutch) says 500 area families opened their homes to those attending, and 800 people attended a final banquet. Let us know if you recognize anyone in the picture.

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News

On-line religion easier than going to church

TORONTO (EP) — A computer network spoof claimed to bring the Vatican on-line last year, promising, "You can get communion, confess your sins, receive absolution — even reduce your time in Purgatory — all without leaving home." The joke, widely distributed on the world-wide Internet computer communications network, was surprisingly prophetic of the world-wide web being woven by groups wanting a piece of electronic religion.

In January, a German group — Pfarrer und PC (Pastor and Personal Computer) — made headlines when it unveiled an "electronic confessional" program for computers. The confessional lists 200 sins and automatically calculates the penitence required to atone for the sins.

Automatic confession

Personal Computer World has reported that a Canadian lecturer has also invented an "automatic confessional machine."

"Guilt, shame, sin and salvation are all input variables that determine the catechism of output for redemption," the inventor was quoted as saying.

Compuserve users and America On Line subscribers have access to Christian on-line networks, and those subscribing to the Vatican Information Service can receive Vatican communiques through Internet, the huge "network of networks" which now links almost 25 million computer-users worldwide. The Evangelical Lutheran Church of Hanover in Germany has established itself on-line as well, setting up an electronic mailbox for spiritual music as part of a Network for Popular Music in the Church (NEPOMUK).

In Belleville, Ont., the Life and Faith Network has begun a youth support program on-line. The director of the program, Lynda Trono, a United Church of Canada diaconal minister and former youth worker, calls L&F "a gathering place of high-school-aged youth." While she thinks the discussion forum via computer has drawbacks because of its impersonal nature, she believes the program will be beneficial overall (see CC, Feb. 17).

Christian groups are even using the information superhighway to make meetings easier. A computer conference sponsored by Mennonite Central Committee Canada's Victim-Offender Ministries and Women's Concerns programs and the Winnipeg-based Voices for Non-Violence will soon give people across North America the opportunity to discuss the issue of restorative justice electronically.

The day of the 'infocrat'?

Non-Christian religions are setting up shop in cyberspace as well. In Japan, a computer celebrates Buddhist rituals and prayers for the dead in the central cemetery of Yokohama.

How churches deal with the new developments in information technology "will shape church relations for years to come," David Pozzi-Johnson, director of computer information services at the World Council of Churches in Geneva, told Ecumenical News International.

Electronic networking enables "virtual communities" — networks of individuals and groups linked only by computer networks — to be created "where common interests, abilities and experience can unite in powerful new forms of sharing and problem-solving," said Pozzi-Johnson.

He predicted that even church bureaucrats will be replaced by infocrats — specialists in analyzing and distributing information. But Pozzi-Johnson warned that those without access to the networks will become "even more disenfranchised."

Pozzi-Johnson is a member of the board of directors of ECUNET. Launched in the United States but available worldwide, ECUNET is supported by a number of mainstream churches in North America, including the Presbyterian Church, the United Church of Canada, and the National Council of Churches, which have their own computer network running as part of ECUNET. The Anglican system, Quest International, which is also part of ECUNET, itself spans the world.

Ontario

If you're finding your drug expenses too much to handle.

Here's help

The need for prescription drugs shouldn't make anyone have to choose between health and financial hardship. Starting on April 1, people with unmanageable drug expenses can get help through the new Trillium Drug Program.

The chart below shows the annual out-of-pocket amount an individual or family will have to pay for prescription drugs before they can apply. Once people are eligible, the Ministry of Health will pay for approved prescription drugs.

The new Trillium Drug Program will mean a healthier, more secure future for thousands of people struggling to pay for the prescription drugs they need.

If you think you qualify, start saving your receipts for prescription drugs on April 1. Get more information and an application kit from the Ministry of Health at 1-800-268-1154, Toronto 314-5518, TTY 1-800-387-5559, or from your local pharmacy.

If your annual net family income is:	Each year you pay the first:			
NET INCOME	SINGLE	FAMILY OF TWO	FAMILY OF THREE	FAMILY OVER THREE
$20,000 or less	$ 500	$ 400	$ 350	$ 300
25,000	725	625	575	525
30,000	950	850	800	750
40,000	1,400	1,300	1,250	1,200
50,000	1,850	1,750	1,700	1,650
60,000	2,300	2,200	2,150	2,100
70,000	2,750	2,650	2,600	2,550
80,000	3,200	3,100	3,050	3,000
90,000	3,650	3,550	3,500	3,450
100,000	4,100	4,000	3,950	3,900

TRILLIUM DRUG PROGRAM
For people with unmanageable drug expenses

Film Review

Media/Arts

Film focuses on T.S. Eliot's unusual marriage but doesn't confront his faith

Tom and Viv

Rated PG
Stars Willem Dafoe, Miranda Richardson
Directed by Brian Gilbert
Reviewed by Marian Van Til

Tom and Viv is about the relationship between the ground-breaking, Nobel Prize-winning poet T.S. Eliot (1888-1965) and his (first) wife, Vivian Haigh-Wood. The film should really be called "Viv and Tom," because though Eliot's fame overshadowed the relationship, his reserved, almost dour personality was eclipsed by the high spirits and outlandish conduct of his wife.

Tom was a native of St. Louis who settled in London in 1914 to attend Oxford (he had also studied at Harvard and the Sorbonne in Paris). His personality was such that he very quickly became the perfect Englishman; he became a British subject in 1927.

It is instructive that many standard reference sources, even now, say little or nothing about Eliot's marriage to Viv, nor about his happy marriage begun in 1957, after Viv's death.

KAY BELL

T.S. Eliot

Tom and Viv's relationship was based on a "secret" that eventually led to Viv's asylum committal, by Tom, by Viv's brother, Maurice, and by Viv's doctor. From adolescence Viv had been subject to "female problems" — a subject absolutely undiscussable then.

The emotional impact of this film is created by the audience's suspicions (later confirmed) that Viv suffered from a severe hormone imbalance causing not only constant physical problems but vehement mood swings. As time wore on she did, indeed, appear to be "crazy."

Appalling verdict

Tom and Viv were married seemingly on a whim, after knowing each other only a short time. But love cemented their tempestuous relationship for 17 years. This film compellingly pulls us into that peculiar relationship while it avoids taking sides.

We learn to like Viv, whose intelligence and loyalty in "normal" episodes makes them a great team. Sometimes we feel deep sympathy for Tom, who bears the brunt of Viv's often bizarre behavior. But as the years roll by and we get an inkling of what is to come, we are filled with dread at the thought that a woman could be relegated to a mental hospital, however plush, for the rest of her life because of a *physical* problem, and one that the men who committed her understood not one whit.

Avoiding faith

Tom became a Christian and joined the Church of England part-way through his 17 years with Viv. Viv scorns his conversion, perhaps because she reasons that his God hasn't helped her much in the past. The greatest fault of this film is that it doesn't confront Eliot's new-found religion. That's unfair to Eliot, really, because he expresses his faith in his later poetry. But the film doesn't allow us to see how his faith affects his difficult marriage relationship. In fact, in the end he comes off as a bit of a cad. Perhaps that's a deserved reputation, but we're not allowed to see enough of the new, real Eliot to know if that's true. This film's setting is perfectly elicited, and the acting is mostly first-rate (Miranda Richardson is fascinating and thoroughly convincing as Viv but Dafoe seems too mopey and emotionally fragile as Eliot). It eventually sinks near to being a high-class soap opera. The film's main strength is that it will likely spur some viewers to dig into Eliot's complex but rewarding poetry.

Abbotsford's newest media store also a ministry

James Kwantes

ABBOTSFORD, B.C. — Christians in the Maple Ridge-Pitt Meadows region of British Columbia now have a new supply centre for Christian books, music, and gifts thanks to Corwin Kruk of Abbotsford, B.C.

Kruk, who grew up in Maple Ridge, B.C., took out a second mortgage on his house to finance the store. He says his love for the Lord and his love for music prompted him to open the Christian supply centre.

"I became very familiar with Christian music, developed a CD collection, and used to have friends over to listen to tunes," says Kruk, who also helped promote concerts for the Jesus Northwest and Sonfest festivals. "People told me it was sort of a ministry, and I really felt the Lord start to move this idea along."

Kruk still works full-time as a probation officer but spends about three days at the store every two weeks. Alida Kruk, Corwin's mother, manages the store and does flower arrangements for weddings; Corwin's sister also works there. He gives his family, including his brother-in-law, a lot of credit for building up the store.

'Big Town' is heavenly

Kruk, who attends New Life CRC in Abbotsford, says the name of the store was inspired by an Ashley Cleveland song.

"I wanted to refer to heaven without being tacky and calling it 'Heavenly Books and Music,' or something like that," he says with a laugh. "I said 'Lord, what kind of name should I give it?' I looked at my CD collection, and there it was."

Kruk says he also gets the chance to witness when non-Christians come into the store.

"It's good, because people are searching and it becomes a ministry time," he says. "I really love witnessing, telling non-Christians about the music and inviting them to concerts."

Manager Alida Kruk agrees. "So often someone comes in and they need to talk. We take the time to do that."

The store's October 15 grand opening attracted over 400 people throughout the course of the day, including area pastors and city councillors. This month, Big Town will host an autograph session with Ryan Walter, a former NHL player and Christian.

Kruk says that while opening the store has been difficult for his schedule and his pocketbook, it's also been very exciting.

"The store has been a big jump of faith, and a real growing experience," says Kruk. "But if God's in it, it's not going to fail — and that's exciting!"

'Gift of the Messiah' fundraiser a success

KITCHENER, Ont. (MCC) — Over 8,000 Compact Discs (CDs) and cassette tapes of "The Gift of the Messiah" have been sold to raise funds for the Mennonite Central Committee (MCC) and Habitat for Humanity fundraiser (CC reported on the fundraiser late last year).

According to MCC Ontario accountant Art Klassen, the recording raised around $50,000 Cdn/$35,000 U.S. for MCC and $10,000 Cdn/$7,000 U.S. for Habitat. Less than 1,000 CDs and tapes are left from the original production run of 9,000 units.

The recording featured soloists Henrietta Schellenberg of Winnipeg, Catherine Robbin of Toronto and Paul Frey and Daniel Lichti of Kitchener-Waterloo and Kitchener-Waterloo Philharmonic Choir Conductor Howard Dyck.

Sales of the recording received a boost in December when the CBC television show 'Adrienne Clarkson Presents' featured the making of "The Gift of the Messiah." The fundraiser was also featured on the CBC radio program 'Morningside.' "We received a surge in orders after each show," Klassen says.

The recording was also available for sale at 57 Zehr's grocery stores in Ontario.

People who would still like to order a copy of "The Gift of the Messiah" can do so by contacting MCC Ontario at 1-800-745-8458. CDs cost $23, plus applicable taxes; cassettes are $16, plus taxes. Add $2 for postage. (U.S. residents pay $16 for CDs, $11 for cassettes, plus $2 postage.)

Please take advantage of our monthly Business Directory (see p. 14 of this issue). For the low cost of $25 you can advertise your business.

Church

Christian Reformed man named board chair of Crossroads

BURLINGTON, Ont. (Crossroads) — Marten A. Mol, a North York, Ont.-based financial and management consultant has been elected as chairperson of the board of directors of Crossroads Christian Communications Inc. Mr. Mol has been a board member since May 1, 1994.

Mol is president and owner of Marten A. Mol & Associates Ltd. specialists in interim management, organizational structure, investments, business development and corporate management. He serves as president and chair of the board of DUCA Community Credit Union Ltd., a Toronto financial institution with $300 million in assets, 11 locations and 30,000 members. And he is a member of Bethel Christian Reformed Church in Aurora, Ont.

As the first non-pastor to serve as Crossroads' chair Mol says he is renewed by faith and the real results about the organization and its future. "Crossroads Family of Ministries is looking at a very bright future," he says. "We have a state-of-the-art broadcasting facility from which we can fulfil very real needs across Canada. We see many opportunities to help families provide a focus on Christian perspectives and education; a focus which is currently not seen in the public daily forum. We want to be a resource and facilitate a solid approach to living, sharing, teaching and supporting Canadians as they raise their

Marten Mol

families, as well as serving our older generation.

"It's not just to families or seniors, either. We see a very real opportunity to provide Christian perspectives to the business community, for example. At the same time, our Ministry Centres and our Family Counseling Centre provide a daily resource for many individuals and organizations. They, along with our regular broadcast *100 Huntley Street* with Rev. David Mainse, have literally given hope to millions across Canada," says Mol.

Crossroads has seen "tremendous support" from groups, churches, pastors and individuals across Canada in the past few months, Mol continues. "Any new start up of facilities, such as we have been through, costs a lot and can be straining at times."

"However, this does not mean we aren't meeting our objectives. Our goal is to continue to reduce any debts to zero and build up reserves for mission work and for broadcasting. I am pleased that at this time, we are meeting our goals. We aim to live within our means and we are doing that right now," Mol declared. "Crossroads has become a lean and keen Christian organization, spreading Good News for all to hear!"

African church blamed for rise in AIDS cases

NAIROBI, Kenya (EP) — AIDS is spreading faster among predominantly Christian Kenyan communities than among other faiths, according to a medical study.

In Kenya, the rate of AIDS infection is higher among Christians than among followers of other faiths. Professor Joseph Maina Mungai, a medical doctor and the former Vice Chancellor of Nairobi University, told the 16th African Science Congress that the rate of AIDS infection is higher among Christians than among followers of other faiths such as Islam, Judaism, and Buddhism, because the Christian church ignores the issue of sexuality.

Apart from playing a role in the development of education, he said, the church should play a more central role in demystifying sexuality by increasing awareness about AIDS rather than condemning people on the basis of sin.

Mungai challenged the church to broaden its spectrum when confronting modern problems such as sexual tourism, the sex trade and sexually-transmitted diseases.

Take this seriously

The *Daily Nation*, a Nairobi newspaper, called on churches to take the criticism seriously. The newspaper pointed out that major religious groups, including the Roman Catholic Church, had opposed the introduction of family life education in primary schools, but offered no alternatives for young people wanting to avoid early pregnancies and sexually transmitted diseases.

"Their [the churches'] stock reply is simply that the youths must avoid pre-marital sex, something that even the most well-intentioned Christians know does not work as about 10,000 to 13,000 girls leave school annually due to unplanned pregnancies," stated the newspaper, which pointed out that in traditional African courtship, sex education was part of growing up. Young people were allowed to court, but it was taboo to engage in pre-marital sex. Among Christians, however, dogmatic attitudes toward sex prevailed and for many Christian parents even the mention of the word "sex" was anathema.

According to Ecumenical News International, HIV-awareness campaigns and condom distribution campaigns are not keeping pace with the spread of the virus. As a result, some clergy have encouraged their colleagues to use the pulpit to educate Christians about the virus.

Summer Job Market

Attention: All students

We know that many of you are thinking about summer jobs at this time.
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2) Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

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Stan de Jong
Manager

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Japan's ruler accused of causing 'mental anguish'

TOKYO, Japan (EP) — Japan's emperor may have violated that nation's constitutional separation of church and state, but a mid-March high court decision dismissed a lawsuit against the ruler.

Emperor Akihito, in his 1990 enthronement ceremonies, offered a Shinto ritual called Daijosai, where the ruler offers wine and food to the sun goddess, from whom, according to legend, the emperor is believed to have descended. For centuries, most emperors have undergone the ceremony.

But more than 1,000 plaintiffs charge that the ritual is a violation of the separation of church and state, and that they suffered "mental anguish" because public funds were used to pay for the ritual.

The presiding judge of Osaka High Court, Noriyuki Yamanaka, ruled that no mental anguish could be suffered because the public expense of the rite had been publicized in advance. But Yamanaka did say that the ritual may have violated the constitutional separation of church and state.

The court dismissed the case on technical grounds.

One lifetime isn't enough

Wayne Brouwer

CHAPTER & VERSE

Read 1 Peter 1:1-9.

It was one of those conversations that starts out one way and ends up in a totally different place. We were sitting at the supper table, discussing the things that our daughters had learned in school. One had been studying the sun. What is the sun? It's a great big ball of fire, burning in the sky.

"How does it do that — keep burning like that and never burn up?"

Well, actually, it *is* burning up. Eventually the sun will burn up all its energy, and it'll get a cool crust on the outside and then begin to collapse in on itself.

"But I don't understand — how will we get light then?"

Well, that's the thing.... We won't! The sun will eventually burn itself out, and everything on earth will die.

Silence! You could feel the anxiety building around the table. One daughter even fighting back tears of fear. But what will happen to *us*?

Fear

What *will* happen to us?! Most of the time we don't think much about that. We can't live in a world of uncertainty. We can't live in a world that threatens to close all the doors we've fought so hard to open.

Elizabeth Kubler-Ross, who spent her career as a doctor working with dying patients, tells us that the very first response *every person* has when death threatens is denial. "This can't be happening to me!" "It's not my time!" "I'm not finished living yet!" Denial. Why? Because the cravings for life are so essential to who we are. The thought of dying attacks the very meaning of our lives.

And that's where Easter comes in. We don't want to die. All our other cravings are an extension of this deepest longing: to experience life, to know life, to grab hold of life and wring the gusto out of it. The Apostle Peter tells us that the resurrection of Jesus is God's answer to that tenacious grip on life that cries out in hope for some kind of victory over death's manacles.

That embarrasses me a little bit. Peter talks about the "resurrection of the dead" as an "inheritance," as a reward, of sorts, kept in heaven for us, until someday, somewhere down the road, it'll be handed over to us on a silver platter! And that seems to make our faith a little cheap — holding onto faith in God only for the big reward at the end.

Foolishness

In fact, critics of Christianity have always said exactly that. Karl Marx called it the opiate of the masses, a kind of drug that keeps people complacent now, just so they'll get their reward in the end. H.L. Mencken talked about Christianity as a rather selfish and self-centred religion. What's so great about you, that you think God should reward you someday with another life.

And there's no doubt about it. Sometimes our Christianity becomes rather selfish. Here's a country on the brink of disaster, with war and starvation — *Never mind! Just give me my warm worship fuzzies!* Here's the AIDS epidemic, destroying 40 per cent of human life in some African communities — *Don't bother me! God and I are having tea together this afternoon!* There's a lot of self-centred religion running around calling itself Christianity. So this talk of rewards on Resurrection Sunday can be embarrassing.

Until you remember one thing: there are different *kinds* of rewards. Some rewards are just toys thrown our direction after we do something, but they have no connection at all to what we've done — a gift of a car when a student graduates from high school, for instance. The reward has nothing to do with the accomplishment.

A second kind of reward is more of an extension of what we do. A bonus of stock in the company we work for, for instance. We helped build up the company, so we share in its profits. A gift of a computer as a high school graduation present, to assist in further education at college or university. A promotion at the office — continue to do what you do, but now with more responsibility and pay. That kind of thing.

Faith

But then there is a third order of rewards. It's harder to explain, but it amounts to receiving the full essence of whatever it is that we're being rewarded for. Learning to play the piano, and coming round to a deeper appreciation of music itself. Studying the French language, and then enjoying a delightful conversation at a Paris cafe. Finishing medical school and then saving someone's life! The reward is merely an extension of the very thing we've hoped for all along.

And so it is with Easter and resurrection. The fear of death is really a hunger in the human spirit for life, given by God to remind us who we are and how he made us. All our days, whatever they bring, are never enough to give us the fullness of life. Sometimes we find the beauty of a thing only in its passing — the glow of a sunset that calls out an aching desire within us. A concert so grand that it catches us up in its ecstasy; but then the music fades, and that last applause dies away and we have to return to "reality."

That's when the craving returns. The aching for love that lingers and for beauty that enfolds, and for a dance that takes us into the music itself. All our lives we knock on that door. All around that door gather hucksters of various kinds, who sell us a cheap thrill, toying with the life inside of us. And finally Death comes marching around. He puts a padlock on that door, and our bodies waste away, and our minds grow rancid, and our wills are lost, and it seems as though there is nothing to quench the thirst of our souls.

Until Easter morning. When the door is blasted open from the other side. And the locks of Death no longer seal us at a distance from eternity!

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.

Lutheran congregation suspended for weeding out inactive members

ROSEMOUNT, Minn. (EP) — A Minnesota congregation has become the third church in the history of the Evangelical Lutheran Church in America (ELCA) to undergo church discipline.

St. John's Lutheran Church in Rosemount was suspended from the ELCA effective Jan. 16, following nearly a year-long battle with the Saint Paul Area Synod. The disciplinary committee of the ELCA also terminated the call of the church's pastor, Pat Hall.

The congregational council at St. John's, headed by Genelle Wolf, has appealed the decision of the ELCA.

In January 1994, the leadership of St. John's decided to pare down the church membership roster prior to the Jan. 30 annual meeting. Under the new standards adopted by the church, voting members must have attended the church at least once during the previous six months, participated in communion at least once, and made a financial contribution of any amount to the church within the last year.

These standards eliminated about 60 people from participation in the congregational meeting, and the disenfranchised group took their complaint to the Bishop. After months of deliberation, hearings and meetings, a public meeting was held in September, and St. John's was offered an ultimatum: to hold their annual meeting one more time allowing the "disenfranchised" members of the congregation to vote, or to be subject to the disciplinary committee.

The church council refused, arguing that it had properly followed its bylaws. The revised bylaws had been submitted to Bishop Erdahl in 1993 for approval, and when no action was taken on them after 120 days, they became official under the ELCA constitution, argues Wolf.

The denomination didn't see it that way. Charges were filed against St. John's Oct. 20, and the matter was sent to the ELCA's disciplinary committee, which met Jan. 6.

Only two other ELCA churches have been disciplined in the past, both San Francisco churches which violated denominational policy by ordaining sexually active homosexuals as pastors.

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Feature

A soldier's view of the tomb

Ralph F. Wilson

Cassius stood at rigid attention in front of the commanding officer of Jerusalem's military cohort. "Centurion," the officer barked, "explain yourself! One of your squads was assigned to guard a tomb, a dead man. What could be so hard about that? Now I'm hearing rumors that the body is missing? Tell me this is a mistake!

"Sir, may I be frank, one old soldier to another?" asked the Centurion. He and the Tribune went back a long way, though the Tribune was of the equestrian class, and he a mere commoner.

"Please, Cassius," he said somewhat more gently, and motioned for the Centurion to take a seat.

"I must beg your indulgence, sir," Cassius began. "The story actually begins weeks ago."

"Take your time," the Tribune said, relaxing somewhat.

"Ever since this Jesus began preaching around Jerusalem, we thought he might be some kind of revolutionary bent on stirring up the populace with his talk of the Kingdom of God. But I went and listened to him, sir. He was no threat. Thousands would sit in rapt attention as he would talk about his Father, and loving your neighbor, forgiveness from past sins, and beginning a new life. It was fascinating, sir. Made you feel like he cared about you personally, he did."

♆♆♆

The Tribune was resting his chin on his hand. "Go on, soldier."

"The next I saw him, we had been ordered to stand guard outside the Governor's official residence. The crowd was getting ugly. Pontius Pilate was sitting up there on the judgment seat and Jesus stood before him. Someone had roughed him up a bit, sir.

"Well, what did you expect?" answered the Tribune.

"Finally," Cassius continued, "Pilate motioned for silence. 'I find no crime in this man,' he called out. Then he tried to set Jesus free. He asked them to choose between Barabbas — a known murderer and rebel — and Jesus."

"And now that criminal Barabbas is walking free again."

"Jews from the ruling Sanhedrin were shouting, 'Crucify him! Crucify him!' The rabble took up the cry. It was touch and go for a minute there, sir. Then Pilate called for a basin and began to wash his prissy little hands...."

"Centurion, I'll allow no disrespect," the Tribune said sharply.

"Few times in my career have I been sickened by blood," commented Cassius, "but to see an innocent man treated with such cruelty...."

"I don't recall you stopping them from dressing him in a purple robe with a reed for a sceptre and a crown of thorns. Oh, they were having fun, all right."

AFTER PIETER BREUGHEL THE ELDER (C. 1525-69) *From an anonymous engraving in the British Museum*

THE RESURRECTION

"Yes sir, but you know Jesus was innocent, pure and simple. He had just offended some powerful priests. When Pilate saw how the wind was blowing he went along. I thought Rome was about law and justice, not expediency."

"Ruling is sometimes dirty business, Centurion," interjected the Tribune.

"So is soldiering, sir. On your orders one of my squad was picked to scourge the man."

"Oh, they enjoyed it well enough," said the Tribune. "That tall soldier... Publius, wasn't it? He flogged like a madman, as I recall, with the metal tips of the scourge biting into the prisoner's back until the skin lay in tatters and blood ran free."

"I've crucified hundreds in my time," Cassius replied, "but this man was different. He didn't curse. He didn't whimper. He was half-dead already from the beating Publius gave him, and he fell on the way to Golgotha."

"Fell?"

"He was just too weak to carry the cross, so we conscripted a strong Cyrenean to carry it. Then we crucified the prisoner."

"All men die the same."

"Not like he did," replied Cassius. "We spiked him to the cross-bar and hoisted it onto the upright, but I'll never forget his prayer: 'Father forgive them, for they don't know what they're doing.' Sir, I was responsible for killing him, and he forgave me."

"Haven't you been a soldier too long to be troubled by a guilty conscience, Cassius?"

"Then the thief crucified next to him asked to be remembered when Jesus came into his kingdom."

"His *kingdom*!" the Tribune sneered.

"But listen to his strange answer: 'Today you will be with me in paradise.' About noon, Tribune, the sky grew dark.

Everyone saw it, and felt the cold chill when he cried, 'My God, my God, why have you forsaken me?' He sounded like the loneliest man in the world, hanging in the darkness. He spoke scarcely a word until three in the afternoon when he shouted, almost triumphantly, 'It's finished!' And, if you listened closely, you could hear him whisper, 'Into your hands I commit my spirit.'

"At that very moment the ground began to tremble and roll," said Cassius. "Knocked me to the ground for a moment. And then the darkness began to lift. I tell you, Tribune, that was no mere man we crucified, he was the Son of God."

♆♆♆

"A few freak coincidences and you're willing to declare him divine? He's just as dead as anyone."

"No, Tribune, he's not."

"He's *not*?"

"The chief priests and Pharisees insisted that Pilate guard the tomb so Jesus' disciples wouldn't steal the body."

"I know. I ordered it."

"We posted three men around the clock, relieved every eight hours as regulations call for. I sealed the tomb before they began. It was secure."

"So, what's this rumor that the body is gone?"

"It *is* gone, sir."

"I'll have your hide, Centurion! the Tribune shouted, rising to his feet.

Cassius stood, too, but went on. "About seven o'clock Sunday morning, sir, the three soldiers on duty came running into the barracks like they'd seen a ghost. They were shouting, 'He's alive! He's alive!' I got them calmed down, and made them tell me every detail.

"Their shift had begun about midnight," he said. They had been wide awake all night — telling stories about their girlfriends back home most of the time, I understand. Then, just before dawn, they said the garden tomb lit up as if it were high noon, and a figure with garments like lightning came and rolled the stone away from the tomb. They just sat there trembling. Then one of them got up — Publius, I think they said — and looked into the tomb. The body was gone, and the graveclothes were lying on the limestone shelf neatly folded, but no body there."

"You expect me to believe that?" the Tribune responded disdainfully.

"I questioned them closely. Each looked. Each saw the same thing. The body was gone."

"They must have fallen asleep and told a story to cover themselves."

"They were battle-hardened veterans, sir, not some green troops. I know these men. Besides, sir, you'd think the sound of people trying to roll a huge stone would awaken sleeping soldiers. No, they were telling the truth, all right."

"What do you expect me to tell people, Centurion? That this man rose from the dead?"

"I don't know *what* you're going to tell them, Tribune, but that's what happened. He's alive. I tell you, he's alive!"

"We'll tell the soldiers to say they fell asleep and his disciples stole the body," suggested the Tribune.

"What soldier is willing to say he fell asleep?" asked Cassius with a thin smile on his face.

"We'll *pay* them to say it," said the Tribune. "The chief priests owe us. They'll come up with a goodly sum to bury *this* story.... I'll take care of it from here on out, Centurion. You didn't see anything. You don't know anything. Got it?"

"But I *do* know, and I *did* see, Tribune. I can't change what happened. Jesus is out there alive. *More* than alive."

"Forget this ever happened, Cassius."

"Forget it if *you* can, sir. But with all respect, Jesus, is alive, and that changes everything."

Ralph F. Wilson is a freelance writer and founding pastor of Church of the Live Oaks, Rocklin, Calif. He has earned M.Div. and D.Min. degrees from Fuller Theological Seminary, Pasadena, Calif.

Good News *about first and last questions*

Frank Sawyer

...Wherefore the memories and days of past,
wherefore the lamps, the moons, the leaves at last,
and wherefore Time that seeks its end in vain?
Or take the wee blade of grass and consider:
why does it grow if it is doomed to wither?
why does it wither if it grows again?
Hungarian poet Mihály Babits (1883-1941).

Easter: No longer a central question?

Sin, death and God's judgment used to be considered very existential problems about which we should think earnestly. But in our modern technocratic age such basic questions are pushed to the edge while peripheral questions about career, money, sports, sex, all crowd to the centre. Many modern people will tell you that the idea of resurrection does not fit a reasonable and scientific worldview.

Easter: Is it logical?

Does belief in the resurrection of Jesus Christ contradict logic? No. Logic is a knife which can cut two ways. Experience teaches us that the dead do not rise: their bodies, like all organic material, disintegrate. But that is no news: from dust to dust is a well known law (Eccl.3:20). Yet we also should know that our experience often falls short of giving us a full picture of reality. Tulip bulbs in the winter seem dead. In the spring they return to life. Is it not possible that our world is at present living under the winter snow of sin and death? And is there perhaps a springtime for the human soul — which surely is more valuable than tulip bulbs? God's possibilities go far beyond human impossibilities.

Easter: The explanation by Paul

The Apostle Paul wrote: Why should anyone think it incredible that God raises the dead? (Acts 26:8). He adds: what I am saying is true and reasonable (Acts 26:25). In 1 Corinthians 15 Paul unfolds the logic of revival from death. He says: just think of the total picture. If there is no resurrection from death, then Christ cannot have risen. If Christ has not been raised, there is no good news of triumph over sin and death. If there is no good news, then our preaching is useless and we are false witnesses. But suppose we change the gospel and hope in Jesus Christ only for this present life? Then we are to be pitied more than anyone, because our religion is a myth, self-delusion, an opiate, and dangerous to objective truth and logic. But, says Paul: Christ is risen!

Easter: Is there any hope?

We do not see the evidence of resurrection from death at present — unless we see Jesus. Jesus is like the first shoot which rises through the winter ice of sin and death to show that spring is coming. Why then should we believe in Easter? Because God has willed that the last word shall not be sin and death but new life. At Easter God says: *"I am making all things new."*

Frank Sawyer teaches at Sarospatak Reformed Seminary in Sarospatak, Hungary.

Nicodemus

I am Nicodemus, a man of the Council,
a prominent member and true to its cause.
I tithe a tenth and pay temple taxes,
I live my life upholding the laws.

I am a man of sound reputation.
Justice I wield, to acquit or condemn.
Good works, indeed, I must do them daily.
That is the mark of the Sanhedrin.

Ours is a platform of public polemics.
We know what it means to observe all the laws!
Note how we live each one to the letter.
It must be for us, this round of applause.

But no, it's for him, for that quaint Galilean!
Sound for the deaf child, sight for the blind,
voice for the mute one — How does he do it?
Why do the people follow behind?

Up from the ash heap; there goes the cripple!
Rolls up his mattress, puts it away.
Here come the children. Mark how he calls them;
What does he tell them? What does he say?

There's joy in the streets! There's singing and laughter.
Could he be the hope of the world, this man?
He's only a rabbi. Why does he say then,
that he will accomplish what no one else can?

I see in his deeds a heart of compassion.
I see in his eyes a welcoming light.
And I am drawn to him from out of the Council,
but I'll make my call under cover of night.

Evening descends like an army of shadows.
I'll sneak past the night watch, I'll hide from the moon.
If I would have answers, then I must ask questions:
Lord, how can one born re-enter the womb?

He speaks of a birth, of water and Spirit.
He talks of a kingdom that I've never seen.

RUBENS (1577-1640) *Musee Royal, Brussels*
QUESTIONING JESUS

He likens it all to the wind when you hear it,
though nobody knows where it goes; where it's been.

He sees that I don't understand; he points to the past
that I've heard as a child from the scroll.
Remember your people, bitter and bitten,
eyes lifted up to the snake on the pole?

Remember their serpent, bronze in the sunlight.
Goading the bitten to look up and live?
So must the Son of Man be uplifted.
Not under law to condemn, but forgive.

The rooster crows early, the council assembles.
I question their aim to condemn without cause.
I question this trial, their charges, the verdict,
Shouldn't the verdict adhere to the laws?

But I raise nothing more than Council suspicion.
My knees beg to fold, while solo I stand.
Joseph of Arimethea needs me.
See what I hold in my trembling hand?

Aloes, myrrh and strips of white linen.
This for the Hope we must lay in the tomb.
What were the questions I asked him that evening?
What were the answers? Forgotten so soon.

His loss is my grief, and his cross my confusion.
Where is this kingdom he came to make known?
He said it was finished. Who thinks of the future,
when life that was precious lies sealed behind stone?

Wise Nicodemus, Israel's teacher.
Do you not know who I am, that I give
life everlasting, grace for acquital,
hope that the fallen might look up and live?

Born of the Spirit, what power could defeat him?
An army, a handful of nails, or a tree?
A council of law, a trial, a verdict?
A tomb, in a garden called Gethsemane?

The root will spring up like an olive, O Schemer!
For God has broken the seal on that stone.
From the grave he arose! He arose, our Redeemer!
No power could hold him who came to atone.

I am Nicodemus, the one with the law books.
Justice I wield, I've condemned many fools.
But I met a man who suffered unjustly,
and died for the people who champion the rules.

Tine G. Buma
Dorchester, Ont.

Feature

The watcher: *a parable*

Leonard Batterink

Whenever the children on Courtney Street played out front, Mr. Jansen would watch. They couldn't see him because he never came out, not even onto his porch, and the window screens made his house look dark inside. But they knew he was watching because Janine said so. Mr. Jansen lived across the street from Janine, and each evening when it grew dark he turned on a lamp and she could look out and see him sitting in a chair by the window.

The other children didn't even know what he looked like. Janine said that he was a nice man, but the others weren't sure and didn't really care. They didn't think about Mr. Jansen unless something reminded them that he was watching.

Nathan Bakker and Brad Johnson were reminded one afternoon by a cat. They were tying its mouth shut with some cord when it managed to scratch loose and bolt away. It shot out of the yard, all panic and rage, and flew down the street. Nathan and Brad came running after it; then they stopped. The cat was on Mr. Jansen's porch, scratching at the door. The door opened a little and it disappeared into the house. Mr. Jansen had been watching. After that, Nathan and Brad quit bothering cats.

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Janine shared the house across from Mr. Jansen's with her mother, Amy. It belonged to Amy's parents, actually. They bought it because it had a bedroom on the main floor, which would be nice when they became too old for stairs. Amy moved in later, after another beating from Janine's father. Nothing could stop his drunken rages, not even a new baby, so her parents said, "You move in here and stay away from the creep." She came, and for a while they all lived there together; then her parents found an apartment and left the house to Amy and Janine.

That was about four years ago, just after Mrs. Jansen died. Amy could still remember her, a tiny woman, stooped and weak, walking arm in arm with Mr. Jansen. Amy wondered if something was wrong. Then, one evening, she was having supper

C.C. FILES

with her parents when they noticed a flashing red light through the door of the kitchen. They hurried to the front and saw an ambulance at the curb. The lights were on and the siren off. After a long while, two attendants came out with someone on a stretcher. Amy couldn't see who it was; a blanket was drawn over the face. She read in the paper the next day that it was Mrs. Jansen. "Private arrangements," the notice said.

Mr. Jansen retreated into his house after that. His lights burned in the window each evening, but nobody spoke with him and visitors never came. For Amy the little brick home was just part of the street, like the old trees along the sidewalk. She never thought about Mr. Jansen.

She didn't think about him, that is, until after the accident.

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Amy can't remember all of the accident, only broken bits. She picked Janine up from school after work; they came home and had a snack together. Janine asked permission to go outside and ride her new bicycle and Amy began supper; the smell of pizza dough will always remind her of that afternoon.

She heard tires screeching but nothing else, even though neighbors say they heard the car hitting the bike. Her memory breaks into pieces after that. Neighbors found her by the curb lifting Janine away from the car. She asked someone to call for help and asked someone else to get clean towels for the blood. They tell her that she was calm, but Amy remembers nothing. The ride to the hospital, the ambulance running red lights, the emergency ward — her mind refused to keep any of it.

Later, in the cluttered hospital room, she worked herself between the tubes, took her crumpled little girl in her arms and nodded to the man in the white lab coat. The machine went "beep... beep... beep... beep... beep" for a while longer. Then it stopped. Janine was gone. Amy watched her face until the end.

She remembers the days after that a bit more; the rooms at the funeral chapel, the music being played through the building, and friends who came. Some of them cried, others said kind words, and others were obviously uncomfortable and eager to leave. Amy can remember the graveside service and the small white casket lying over the opening in the ground. The edges of the opening were covered with green plastic carpeting; she could see the bottom of the cement vault. The minister read passages from the Bible and recited the Lord's Prayer. They left before the casket was lowered down.

A week later, she went back to that place and found a patch of fresh sod. Amy stood there, staring at the ground, and cold reality stared back: Janine was in the vault under the grass. A sense of loneliness struck with almost physical force. Amy couldn't move — even when the rain started to fall, even when it grew heavy and began soaking her clothes. She wanted to call Janine inside, out of the weather. Or at least, she wanted to cover the grass so Janine wouldn't be chilled. It was a silly thought, of course, but Amy couldn't chase it out of her mind. Finally she felt the rain through her coat and noticed that it was dark; she went home.

Mr. Jansen's light was burning when she drove up to the house. Amy saw it and wondered for the first time where he had been when the accident happened. He had almost certainly seen it. He was always by that window. And yet he hadn't come out. Amy looked across to the window and the small man in his chair under the lamp. He seemed so content. She resented him for it and wondered what kind of person would see an accident and do nothing.

The next day her mother came to clean out Janine's bedroom. Amy thought about doing it herself, and started once, but it was impossible. The drawers full of clothes, the toys, the crayon drawings on the wall with large letters in jerky handwriting — all together they paralyzed her. Finally she called for help. "Keep the best Sunday dress," she said, "a few books and a couple pictures she drew. Put the rest in these boxes and get it out of here."

Amy's mother found the work almost as difficult, but managed to fill several boxes in a few hours. She sealed each one with a band of tape and set it by the door. Finally she said, "I'm done, Amy."

Amy said nothing.

"I'll keep them at the apartment if you like — for a while anyway."

"Sure," said Amy, absently.

Her mother loaded the car, then came back in. "Well," she said, "It's getting dark. I'd better be going to Dad."

"Bye," said Amy.

Her mother stood at the door, uncertain. Then she noticed Mr. Jansen's house. The light was on and he was by the window. "Amy," she said, "I never saw Mr. Jansen at the funeral. Did you?"

"No," said Amy, "he didn't come."

"Did he send a card, or call?"

"No. Nothing."

"That's funny. You'd think he would say something."

"No, Mom, he didn't say a thing."

"Do you think he knows it happened?"

"Mom, that old man hasn't left the house for years. He sits at his stupid window all day long. He knows everything that happens around here."

"Strange, isn't it?"

"He saw, but he didn't care."

"Amy, I don't know if that's fair."

"Well he saw it happen."

Amy's mother looked across the street for a long moment. Finally she turned and left.

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The accident changed the neigborhood. Children disappeared into backyards; they weren't allowed to ride out front or skip rope on the sidewalk. They had to play in safer places because nobody wanted another Janine. Courtney Street became emptier.

Then, to fill the void, trouble moved in. Things began happening that never happened before. At Jefferson's place, two houses down from Amy's, a new bicycle disappeared in the middle of the day. The month of September had two break ins. At Kasper's the intruders stole a stereo and camera, and trashed the house too. In early October, in the middle of the night, someone took a baseball bat and caved in a window on John Kimble's car. It seemed like vandals knew that no one was watching, that they could smash and destroy without being caught.

They struck at Mr. Jansen's the night before Halloween and left an ugly mess. When Amy saw it in the morning, she was shocked. His place was always so neat, but now it was in shambles. The bushes out front were torn up; every branch was snapped off. The window screens were ripped loose and hung almost to the ground, and the windows were coated with a heavy layer of wax. A Halloween prank had run wild.

Amy looked across the street for a long time. She wondered where Mr. Jansen had been while his bushes were being wrecked and his screens ripped from their frames. There must have been an awful noise. Had he been awake in his chair? Or had he been peacefully asleep? Had he been asleep and then awakened — and terribly frightened — by all the noise?

Amy had breakfast and sat down with coffee. It was her day off work but she couldn't relax. She felt restless, with a strange sense of guilt, and it came from the house across the street. She imagined Mr. Jansen hiding behind his chair, trembling at the riot outside, praying for mercy to find him. Something in Amy wanted to laugh. Something else felt ashamed for wanting to laugh. What a contemptible thing — to terrify an old person like that.

Halfway through the morning, Amy went to the front and looked again. Sheets of screen hung down at crazy angles and the front window was completely covered with wax. Whoever did the waxing had done it well. They hadn't just scrawled a few big lines on the window; they had systematically coated every part of it. Mr. Jansen probably couldn't see outside at all. At noon, Amy again found herself looking at the house.

Then, quite suddenly, she knew what had to be done: that front window had to be cleaned. Amy also knew who would do the cleaning: she would.

Amy went back inside, filled a pail at the laundry tub and went out. She crossed the street to Mr. Jansen's house, went onto the porch, set the pail down, soaked a rag and began scrubbing. It was difficult work, and slow. The glass came clean only if she pressed hard against it, and when she did, the water ran down and soaked her sleeve. Her arm grew tired, but she persisted. After a good hour, the window was clean. Amy stepped back to look, and was satisfied. Mr. Jansen could look outside again.

The she heard a soft noise. The front door was opening. It opened slowly and a small, very old man appeared: Mr. Jansen. Amy was startled when she saw him. He looked withered, weak and painfully aged. His white hair had thinned to wispy remnants and his skin was parched. But his eyes were lively. He smiled and said in a wrinkled voice, "Thank you for cleaning the window."

"I thought you'd like to see outside," said Amy.

"I do," he said. "I look through it every day."

"What happened last night?" she asked.

"Oh," he said, "some boys from the next street."

"Did the police come?"

"No, they had too much to do."

Amy said nothing more and neither did Mr. Jansen. They stood together on the porch for a long moment. The silence made Amy uncomfortable but she couldn't push out her next thought. Finally she asked him: "Did you see the accident when Janine — when my little girl — was killed?"

Mr. Jansen looked thoughtfully at her. His grey head nodded. "I saw it, yes."

"Oh, I wondered," said Amy, "because — because I never heard from you."

"No," he said, "You didn't. I'm sorry." His eyes fell. "I couldn't. It was too hard." He was quiet; it seemed like he wanted to say more but wasn't able. A car passed on the street, and another. Amy wondered if she should leave. Then Mr. Jansen said, "Come. Let me show you something."

She dropped her rag into the pail and went in after him. He was very slow; Amy took patient steps into a small living room down a narrow hall and through a door. When her eyes adjusted to the light, Amy saw a bedroom, a child's bedroom from years ago.

Everything was old. The bed was a type Amy had seen at her grandmother's when she was little. The dresser had a little mirror above and, lying on top, old schoolbooks beside a leather baseball mitt. A rocking chair in the old style rested in one corner. It looked like Mr. Jansen had filled the room with novelties from an antique shop.

"What is this place?" Amy asked.

"It belonged to my son," he said.

"What?" Amy was caught short. "I never knew you had a son."

"I did," said Mr. Jansen. "He died — when he was nine."

"You lost a son?"

"Yes. A sickness went through the school. Other children too, but only Peter died. It was a long time ago, maybe before you were even born."

"Nineteen sixty-three," said Amy. "I was born in 1963."

"Yes, okay," said Mr. Jansen. "Peter died before then."

"And this was Peter's room?"

"Yes. His bed, his books, his baseball mitt. We kept things as they were when he died."

CC FILES

Amy looked through the room. She saw the baseball mitt, rounded to the shape of a small hand. Amy could imagine a boy — Peter — pounding the mitt, loosening the leather, asking his Dad to play catch. She looked at the rocking chair. "Was the chair for him too?" she asked.

"No," said Mr. Jansen. "It was for his mother. She would rock him in it when he was a baby." He paused, searching for words. "She wanted me to get rid of it; I wanted to keep it. We kept it, but she never used it again. Peter was the only child we had."

Amy looked at the chair for a long while. Outside dry fallen leaves rattled around in the wind. Amy began to wonder again if she should leave, but Mr. Jansen pointed and said, "Would you — like to sit in it?"

"You mean — in the chair?"

"Yes," he said.

"But wouldn't that — wasn't it — for her?"

"Yes, I know," he said, "but you were a mother too."

Amy felt uncertain. "I don't have to," she said.

Mr. Jansen looked at the floor. He slowly said, "Would you do it for me?"

"You want me to do it for you?"

"Yes."

"For you, Mr. Jansen, yes."

Amy went to the chair. It looked uncomfortable and she hesitated a while. Then she turned and sat down. Hard spindles pressed into her back. When she rocked, the chair creaked in protest, and Amy stopped. But Mr. Jansen urged her on. "Don't worry. It should still be strong."

So Amy rocked and the chair creaked. She listened to the creaking and closed her eyes and thought of a young Mrs. Jansen in the chair, singing a lullaby to Peter, the baby. Amy felt again the awful emptiness of a mother without her child. She rocked, back and forth, for a long while, into something like a dream.

Finally she opened her eyes. Mr. Jansen was by the door. He was crying. Amy understood, and rose from the chair, put her arms around him and embraced him.

"Thank you," he said. "Thank you so much."

"I should go home now," said Amy.

"Yes, of course," said Mr. Jansen. "Goodbye. But, please, come again. We must talk about our children."

"I will," said Amy. "I know I will." And she left.

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Amy did come again. She came the very next evening, with her photo album. The two of them wiggled the rocker out from Peter's bedroom to the living room and set it by Mr. Jansen's chair near the window. They sat together in the soft light and talked about Peter, about Janine. They cried and they laughed. As Amy left, Mr. Jansen invited her to come again, and she did, often.

And after that, whenever she went out, Amy would look to the window across the street and wave at Mr. Jansen inside.

Leonard Batterink is pastor of First Christian Reformed Church in Duncan, B.C.

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THE MUSIC GROUP

Classifieds

Classified Rates

(Revised February 1, 1995)

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

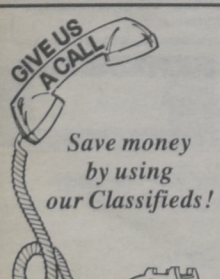
d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313



Births

McLARDY:
God has chosen to bless us again. Don and Liz (nee Vanderbyl) are delighted to announce the birth of our seventh child
DENAE GABRIELLE
She was born at home on Sunday, Jan. 15, 1995, weighing 8 lbs. 8 oz. Denae is another sister for Becky, Heidi, Alisha, Melia, Joshua and Kristy.
Seventh grandchild for Mr. and Mrs. Joseph McLardy of Toronto, Ont., and 10th grandchild for Mr. and Mrs. William Vanderbyl of Peterborough, Ont.
Home address: R.R. #3, Cookstown, ON L0L 1L0

Birthdays

GROEN-BOGERT:
On April 25, 1995, we hope to celebrate the 80th birthday of our Mom, Grandma and Great-grandma
FENNA R. GROEN-BOGERT
We are thankful to God for a beautiful example of a Christian mother.
After the death of our 4-year-old brother, Eddie, in January 1958, and our dad, John, in December 1958, Mom was left to raise seven children on her own.
Hebrews 4:14-16 has been Mom's comfort and strength through the years.
Mom, we love you, and we pray that God will continue to bless you and make you a blessing to many in the years ahead.
Your children:
Allan & Barbara Groen — Cornwall, Ont.
Rose & Ed Rusticus-Sikma — Dorchester, Ont.
Peter & Barbara Groen — Windsor, Ont.
Keith & Wyn Groen — Chatham, Ont.
Jim & Linda Groen — Chatham, Ont.
A.J. & Suzanna Groen — Oshawa, Ont.
Yvonne & Pete Ages — Edmonton, Alta.
and 23 grandchildren and 16 great-grandchildren.
Mom's address: Holland Chr. Homes, Covenant Tower 803, 7900 McLaughlin Rd., Brampton, ON L6V 3N2

Summer Job Market

Looking for summer employment. Student has **farm experience**, but is willing to do anything. **Ryan Slotegraaf (705) 749-3515.**

Birthdays

KROEZEN:
Praise God from whom all blessings flow.
90 years ago our dad
JAN KROEZEN
was born in Hollandseveld, Dr., the Netherlands, on April 22.
The joy of the Lord is our strength.
With all our love, Dad and Opa.
Your family:
Arie & Margareth Van Helden — Smithville, Ont.
John & Jane Kroezen — Kentville, N.S.
Gary Kroezen — Hepworth, Ont.
Libby Kroezen — St. Catharines, Ont.
19 grandchildren and 30 great-grandchildren.
We would like to celebrate his birthday, D.V., with Mom on his side, at an open house on Saturday, April 22, 1995, between 3-5 p.m., Family and friends are invited at our home: 32 Wade Rd., in Smithville, ON L0R 2A0

Thank You

HOGETERP:
A heartfelt thank you to all you wonderful people who attended our "open house" and to our children, grandchildren and great-grandchildren, our relatives, friends and neighbors, and everyone who remembered us with prayers, cards, flowers, gifts and donations to the Gideon Bible Society!
Thank you so very much!
Our 50th wedding anniversary will always be a very special day for us to remember!
"Praise God from whom all blessings flow."
Sincere thanks.
Ralph and Rena Hogeterp.

KIELSTRA:
Thankful to the Lord for sparing us these 40 years, we also like to thank our children, family and friends for dropping in to see us or sending cards, flowers and gifts, making our anniversary such a special event.
Cecil and Betty Kielstra, 173 First Ave., St. Thomas, ON N5R 4N9

RENKEMA:
We would like to thank everyone who remembered us on our 50th wedding anniversary by way of cards, calls, visits, gifts, flowers and for attending our open house. We especially like to thank our children and grandchildren for making it such an unforgettable day. Above all we thank the Lord for blessing us and keeping us for each other and our families.
Egbert and Gertrude Renkema.

Anniversaries

Wiclow, Ont. Brantford, Ont.
1955 April 27 1995
"As for me and my house, we will serve the Lord" (Joshua 24:15).
With great joy, thankfulness and praise to God, we wish to celebrate, the Lord willing, the 40th wedding anniversary of our parents
JELLE-ANNE and TINA GEELTJE VANDERVEEN
(nee MIEDEMA)
Congratulations and love from their children and grandchildren:
Anno & Grace VanderVeen — Fenwick, Ont.
Julie, Heidi, Emily
Annette & Harry VanMarrum — St. Ann's, Ont.
Tom, Teresa, Andrew, Richard, Matthew, Bradley
Wynne & Case VandenBerg — St. George, Ont.
Kristina, Kelly, Kara-Lynne
Open house on Friday, April 28, 1995, from 2:30-4:30 p.m., and from 7:00-9:30 p.m., at the Mt. Carmel United Church, Hwy. 5, Troy, Ont.
Best wishes only please.
Home address: 15 Osijek Cres., Brantford, ON N3P 1Z3

HENK and JANE VAN GIESSEN
celebrate their 45th wedding anniversary on April 25, 1995.
Their children,
Jan & Peter Groenewegen
Adrian & Barb Van Giessen
Annie & Gordon VanderLeek
and their children thank and praise God for the love, care and Christian upbringing that they received from their parents.
An open house in their honor will be held on Saturday, April 29, 1995, from 2:00-4:30 p.m., at the First Chr. Ref. Church, 17 Tweedsmuir Ave. East, Chatham, Ont.
Henk and Jane's address is: 178 Park Avenue East, Chatham, ON N7M 3V6

Anniversaries

Iron Springs Lacombe
1955 April 27 1995
With joy and thanksgiving to God, we are happy to announce the double 40th wedding anniversary of

SIEMEN and HENRIETTA LEENSTRA
(nee DE JONG)

JOHN and MARGARET VAN HAREN
(nee VANDER HEIDE)

We pray that God will continue to bless and keep you!
Love from your children:

Fred & Corrie Leenstra
Dorothy & Harvey Buit
Edna & Andy Woltjer
Linda & Don Wierenga
Elroy & Arlene Leenstra
Caroline & John Bosgra
Cheryl & Claire Talsma
and 23 grandchildren
Address: Box 601, Lacombe, AB T0C 1S0

Agnes & Tony Meyer
Erwin & Judy Van Haren
Winnie Van Haren
Grace & Ben Rietema
Hilda & Henry de Leyer
and 14 grandchildren
Address: Box 2973, Lacombe, AB T0C 1S0

Obituaries

"Because you are my help, I sing in the shadow of your wings" (Ps.63:7).

JOHN FENNEMA

was taken to be with our Lord and Savior, Jesus Christ, on March 26, 1995.
We express our deepest Christian sympathy to his wife, Tina and family.
Council of Mt. Hamilton Chr. Ref. Church
J. Schotsman, Pres.
P. DeMik Sr., Clerk

Amsterdam Toronto
Aug. 30, 1909 - April 3, 1995
"If we live, we live to the Lord, and if we die, we die to the Lord. So whether we live or die, we belong to the Lord" (Rom. 14:8).
After a lengthy illness, the Lord brought into His presence my dearly beloved husband
CASPER COENRAAD VANDERIET
Now he sees Jesus face to face. His suffering has been transformed into Glory.
Correspondence address: Catherine W. Vanderiet, P1202, 7900 McLaughlin Rd., S., Brampton, ON L6V 3N2

Miscellaneous

Attention: CRC Pastors
Would you like to preach in Nova Scotia? If you're travelling/vacationing in Eastern Canada, please consider doing the **Chr. Ref. Church in Kentville, N.S.**, a big favor!
Please contact **Gerrit Tenyenhuis** at **(902) 538-9533.**

Classifieds

For Rent

Cottage — to rent — very clean and on beautiful lake. One hour **north of Bancroft, Ont.** Canoe and rowboat included.
Phone (905) 648-5869.

Personal

ONE TO ANOTHER
Christian companion magazine. Hundreds of readers Canada-wide. Single issue $5.
Write to:
#302, 1502-2nd Ave. S.
Lethbridge, AB T1J 4A2

How to Write Your Memoirs
(or how to talk your parents into writing theirs). Booklet with interviewing, writing, and publishing information. Forms and resources list. **Send $7.95 to FMP, 44 South Dr., St. Catharines, ON L2R 4V2.**

Job Opportunities

Full-time employment needed **in greenhouse.** Job entails cutting flowers, planting and cleaning bulbs.
VIRGIL GREENHOUSES
337 Hunter Rd.
Niagara-on-the-Lake, Ont.
Phone: (905) 468-4759

MUSIC DIRECTOR NEEDED
Christian Choir "New Life," St. Catharines, Ont., invites applications for the position of director to commence **September 1995.** If interested, please contact **Mrs. Rita Sinnema, (905) 682-8945,** as soon as possible.

Growing rural congregation of 700 members, 50 per cent of whom are under 25 years of age, is seeking a **qualified individual to enhance its youth ministry.** The ability to lead in worship will be an asset. Reply to:
WoodyNook CRC
Lacombe, Alta.
c/o John Vander Meulen
Phone (403) 748-2765
or fax (403) 885-2122

Urgently needed **live-in Christian homemaker,** willing to give loving care to boys aged 8 and 9. Write:
Harry Van Dyk
Box 132
Peers, AB T0E 1W0
or phone (403) 795-2160

Teachers

CLINTON, Ont.: The Clinton and District Chr. School invites applications for a **part-time,** possibly full-time, **teacher** in a **primary grade** for the year 1995-96. Interested applicants, please send your resume and application to:
Mr. Clarence Bos, Principal
Clinton and District Chr. School
Box 658
Clinton, ON N0M 1L0
Phone: (519) 482-7851

DUNCAN, B.C.: Duncan Chr. Elementary School is accepting applications for a **learning assistance position** and has **possible openings** in the **upper intermediate** and **primary levels.** Contact:
Mrs. J.M. Spyksma
5781 Chesterfield St.
Duncan, BC V9L 3M1
Phone: (604) 746-5341
or fax: (604) 746-3615

EDMONTON, Alta.: Edmonton Chr. High School.
Possible Openings
in
High School
up to full-time
mathematics
business education
religious studies
at the
Edmonton Christian High School
Apply to:
Mr. Stuart Williams
14304-109 Avenue
Edmonton, AB
T5N 1H6

HOUSTON, B.C.: Houston Chr. School is an expanding school that needs to fill the following position:
PRINCIPAL/TEACHER
Interested teachers are encouraged to contact the school:
Houston Chr. School
Doyle Smiens, Principal
Box 237
Houston, ON
V0J 1Z0
Phone: (604) 845-7736
Fax: (604) 845-7736

LEDUC, Alta.: Covenant Chr. School (K-9, 183 students) is inviting applications for a **Grade 9** teacher. An experienced teacher with interest in social studies and language arts would be preferred. If you are interested in becoming a part of this supportive and enthusiastic community of learners, submit your resume to:
Covenant Chr. School
Gayle Monsma, Principal
Box 3827
Leduc, AB T9E 6M7
(403) 986-8353

Teachers

MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is an interdenominational school, currently presenting Christian education from Kindergarten to Grade 7. In September 1995 a Middle School concept will also be implemented. We are now accepting applications for a **possible primary teaching position** for the 1995/96 school year. Please send resumes to:
Rod Berg, Principal
Haney-Pitt Meadows Chr. School
12140 203rd St.
Maple Ridge, BC V2X 4V5
Phone: (604) 465-4442
Fax: (604) 465-1685.

National Citizenship Week
APRIL 17-23
We're Canadian— Take it to Heart
NC

Miscellaneous

Teachers

ORANGEVILLE, Ont.: Orangeville Chr. School invites applications for a **part-time resource/principal's relief teacher** (intermediate level), and a **possible** teaching position at the **junior level.** The ability to teach music (instrumental and vocal) would be an asset. Please send a letter of application and resume to:
Mr. George Hoytema, Principal
Orangeville Chr. School
P.O. Box 176
Orangeville, ON L9W 2Z6
Phone: (519) 941-3381

OSHAWA, Ont.: Immanuel Chr. School has a **definite opening** in the **primary/junior** area for 1995/96 and a **possible opening** for **senior Kindergarten/junior Kindergarten** (60%). Applicants should send resume, letter of application and statement of faith to:
Stan Baker, Principal
Immanuel Chr. School
849 Rossland Road West
Oshawa, ON L1H 7K4

Miscellaneous

Teachers

ST. CATHARINES, Ont.
Beacon Chr. High School
requires an
ENGLISH TEACHER
in Grades 9-OAC
for the 1995-96 school year.
Send resume and statement of educational philosophy to:
Ted Harris, Principal
Beacon Chr. High School
2 O'Malley Drive
St. Catharines, ON
L2N 6N7

Vacations

Alton Lodges

Family resort, clean housekeeping cottages, very close to 9 miles of sandy beach, excellent golf courses, fishing and many other attractions.

For information contact:
Len & Rita Bette
459 Mosley St.,
Wasaga Beach, ON L0L 2P0
Phone: (705) 429-2420

CHRISTIAN COURIER needs TELEMARKETERS

Christian Courier's telemarketing campaign, started in 1994, continues. As of Dec. 31, 1994, 12 communities had been canvassed yielding a total of about **300 new subscribers!** A warm thank you to all telemarketers who made this possible.

We need **local volunteers** all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must **know** the people in their community and must have a **warm heart** for CC! You can't beat the personal touch.

Don't let telemarketing scare you... it's a matter of simply phoning certain people between the hours of 5 and 7 p.m., for, say **two** or **three** evenings. We will supply you with a kit containing a) a computer printout of the subscribers in your area, and b) some simple instructions.

Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax me or Bert Witvoet. Thank you very much!
Stan de Jong, Business Manager.

Address: 4-261 Martindale Road, St. Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313

Classifieds

Job Opportunities	Job Opportunities	Job Opportunities	Job Opportunities	For Rent

ADMINISTRATOR

Taber Chr. School, Taber, Alta., is in need of a principal for the 1995/96 school year. TCS, a K-9 school of 160 students located 50 kilometres east of Lethbridge, Alta., is one of two schools operated by the Society for Christian Education in Southern Alberta.
Applicants should be committed Christians and knowledgeable about the Reformed world and life view. Please direct all inquiries and resumes to:

Henry Ronda, Principal
P.O. Box 2256, Taber, AB T0K 2G0
Phone: (403) 223-4550 Fax: (403) 223-4693

POSITION AVAILABLE: FINANCE ASSISTANT

The **Christian Reformed World Relief Committee of Canada** invites applications for the half-time position of finance assistant in the Burlington offices of the Christian Reformed Church. Duties would include general accounting, receipting, accounts payable, and payroll/benefits administration. In addition to a commitment to the values of the organization, candidates should possess strong accounting and computer skills, and appropriate knowledge and experience related to the duties above. Accuracy, neatness, and organization are important attributes. Please address resume, including references and letter of application to:

Mr. Terry Veldboom
CRWRC of Canada
P.O. Box 5070, Burlington, ON L7R 3Y8
Phone: (905) 336-2920 Fax: (905) 336-8344

Deadline for applications: **April 19, 1995.**

THE SEAFARERS CENTRE

The Seafarers Centre invites applications for the position of **Host Couple**. Applicants should be a married couple with the following qualifications: strong Christian commitment, desire to work in a mission setting, good ability to communicate (foreign language skills a plus). Position open **July 1, 1995**. Send resumes or inquiries to **Rev. Mike Winnowski, 201 rue de la Commune West, Montreal, QC, H2Y 2C9 Canada, Phone: (514) 844-1476.**

Church Position Available

In the spring of 1995 the **First Chr. Ref. Church** of **Kemptville**, Ont., will be in need of a pastor. We are a small church of 47 families, and are looking for someone with enthusiasm and a sincere Christian faith. For more information call **Ranger Devries** at **(613) 826-2415**, or write to **First Chr. Ref. Church of Kemptville, R.R.#5, Kemptville, ON K0G 1J0**

University Campus Chaplain

The Campus Ministry Committee invites applications for the position of **University of Toronto Campus Chaplain** in downtown **Toronto, Ont.** The Campus Minister will seek to develop a communal Christian witness at a large secular university and encourage growth and unity of faith and learning. We invite qualified men or women, ordained or not-ordained,to apply as soon as possible to: **Jan de Koning, 20 Crispin Crescent, Willowdale, ON M2R 2V7.**

SEEKING A NEW PASTOR

Bethel Ref. Church in **Abbotsford, B.C., Canada**, needs a new pastor. This 40-year-old congregation has 150 members, ranging in all ages. We are looking for a pastor whose challenge will be to inspire us through meaningful worship and leadership. Evangelical pastoral experience in ministry to families as well as ability to equip us to reach out into the community is paramount. A detailed church profile is available.

Send resume to:
Lawrence DeVries, Chairperson of the Search Committee
4593 Tyler St., Yarrow, BC V0X 2A0, Canada

WANTED
Progressive greenhouse manufacturer has an opening for qualified person(s) with working knowledge of Autocad for windows and related software. Working knowledge of structural design also required. Send resume to:

WESTBROOK GREENHOUSE SYSTEMS
270 Hunter Rd., P.O. Box 99, Grimsby, ON L3M 4G1

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(Coming in August!)

Vacations

Christy's Cove Summer Resort
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on Magnetawan River at Georgian Bay
• Reasonable rates • no G.S.T. • Water craft available
• playground • restaurant • beach
Hosts: Marie, Christina and Jonathan Wiersma
(705) 383-2930

For Rent

completely-furnished chalet in the **Blue Mountain area.** Livingroom, kitchen, two bedrooms, two 3-piece bathrooms. Beautiful view of the Beaver Valley and Georgian Bay.
$300 weekly/$150 weekends.

For more info. call **Sake** or **Chelsey Dykstra** at **(519) 599-3789** or write to: **Box 7, R.R. 2, Clarksburg, ON N0H 1J0**

Miscellaneous

BIKE HELMET SAFETY

Bike helmets - did you know?

(NC)—Head injuries account for 75% of all deaths from bike injuries. Wearing a bike helmet reduces the risk of head injury by 85%.

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Sid Vandermeulen

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with your friends, relatives and family on special occasions by sending a meaningful gift to help deliver the WORD. Provide us the name and address and a celebration card will be sent.

THE BIBLE LEAGUE
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Tel.: (905) 319-9500

Events/Classifieds

Miscellaneous	Miscellaneous	Events	Events	Miscellaneous

Hollands of Engels

HOMELIFE Benchmark REALTY CORP.

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Bus: (604) 853-7144 Fax: (604) 853-1839
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1,000 sq. ft. office space for rent, located at Q.E.W./5 minutes from St. Catharines, Ont. Out-of-town location. Reasonable rates. New telephone system available. Call for further details:

Arie Koole (905) 562-4126, Ext. 102

For Sale Commercial Woodworking Shop

Approx. 3800 sq. ft., close to Belleville, Ont. Excellent income for the right trade-business person. Owner retiring.
For information call (613)475-3151.

The Royal Male Choir Mastreechter Staar
of the Netherlands
accompanied by 2 grand piano pianists

Alumni Hall
The University of Western Ontario, London, Ont.
Thursday, May 11, 1995, at 7:30 p.m.

One of Europe's most famous male choirs,
they have received **8 Golden Records** and **The Golden Tulip Award.**
It was formed in 1893 under the patronage of Queen Wilhelmina of the Netherlands.

The repertoire of the 155 member choir includes:
CLASSIC • FOLK • RELIGIOUS • NEGRO • SPIRITUAL • MUSICAL • OPERA AND OPERETTA

Tickets $12.50 per person

To obtain tickets for this performance please contact:
Louise or Mary Ann at (519) 631-9604 or
send a cheque for the amount of the tickets to:
Cor Vonk, P.O. Box 584, St. Thomas, ON N5P 4B1

The Institute for Christian Studies & The Dooyeweerd Centre for Christian Philosophy present:

Antiquity and the Reformed Tradition
Christianity and the Classics III
June 21 - 24, 1995, Toronto, Ontario

Featuring:
Dr. E.P. Meijering, Rijks Universiteit, Leiden: **The Background and Influence of Harnack's Views on the Hellenization of Christianity;**
Dr. Calvin Seerveld, Institute for Christian Studies, **Antiquity Transumed;**
Dr. Abraham Bos, Vrije U., **Ground Motive in the work of Dooyeweerd;**
For a brochure please contact: Institute for Christian Studies, 229 College Street, Toronto, Ontario, M5T 1R4; (416) 979-2331; FAX: (416) 979-2332

Spring Concert

The "Pro Musica" choir, directed by Ian Sadler, presents its spring concert at 8 p.m., on **Friday, May 12, 1995,** at the **Canadian Ref. Church, 1225 Hwy. 5, Burlington, Ont.** For tickets call **Marj Stieva at (905) 632-1347.**

Retirement

Rev. Jelle and Alice Nutma will be retiring from active ministry after 36 years of service to the Lord and His people on **Sunday, April 30, 1995.** At **3 p.m.** Pastor Nutma will preach his final message. We pray that the Lord will bless Pastor Nutma and his wife Alice in their retirement years. Any friends who wish to join us on Sunday, April 30th, are welcome at **East Chr. Ref. Church, Metcalfe Street, Strathroy, Ont.** For information call **(519)245-0342.**

REDEEMER COLLEGE

Redeemer College's Department of Music presents a

SPRING CHOIR CONCERT

WITH THE HAMILTON PHILHARMONIC ORCHESTRA

An evening with the Redeemer College Concert Choir & the Hamilton Philharmonic Orchestra conducted by Christiaan Teeuwsen.

Featured works for choir:
Coronation Anthem III - Handel;
Cantate No. 4 - Bach.

For orchestra:
Suite II in b minor - Bach;
Adagio: Organ & Strings - Albinoni
Concerto Grosso, Op.6, #11 - Handel.

APRIL 18, 1995, 8:00P.M.
REDEEMER COLLEGE AUDITORIUM.

Tickets: $15 Floor; $12 Balcony (Student/Sr.: $10 Floor; $8 Balcony)

REDEEMER COLLEGE - 777 Hwy. 53 E. Ancaster, ON, (905) 648-2131

Bed & Breakfast

Beautiful Niagara Falls.
A pleasant 15 min. walk to the Falls.
Friendly home, nice rooms. Superb breakfast. Dutch spoken.
Mike & Joan Havinga
(905) 358-3534

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- Small administration fee

CEAF CHRISTIAN ECONOMIC ASSISTANCE FOUNDATION
P.O. Box 20099
Upper James Postal Outlet
Hamilton, Ontario
L9C 7M5
Tel. & Fax (905) 389-2670

Kerkdiensten op cassette in de Nederlandse taal

U kunt zich nu abonneren op deze prekendienst, b.v.:
a) één cassette iedere week;
b) twee cassettes maandelijks;
c) één cassette maandelijks.

Prijs $3,50 per cassette
(plus $1,50 als U de cassette wilt houden)

Voor inlichtingen schrijf naar:
Jack & Lenie Brouwer
27 Alpaca Drive
Scarborough, ON M1J 2Z8
of bel: (416) 289-0706

Luister naar het programma
ZINGEND GELOVEN
elke zaterdag, 8 uur 's morgens
CHIN FM 101

Events

Events	Events	Events	Events	Events

Come Celebrate With Us!

With thanks to God, members of the **Christian Reformed Church in Charlottetown, Prince Edward Island**, hope to celebrate their 40th year of existence on **July 1 and 2, 1995.** We invite you to our picnic and services of thanksgiving and praise.
For more details contact:
Audrey Masselink, 155 Mount Edward Rd., Charlottetown, PE C1A 5T1, Canada. Fax: (902) 892-5525.

Peter and Marja will return next week...

Please consider yourselves invited!!

We announce a great celebration
With food, good fun and choice libation
To toast and roast the Rev. Carl D. Tuyl
"Three score and ten," he said, with a smile.

Open house: April 22, 1995 (7-10 p.m.)
Willowdale Chr. Ref. Church
70 Hilda Ave., Willowdale, Ont.

Calendar of Events

April 15 Fourth annual "Invitational Hockey Tournament" with teams from Aylmer, Calvin, Calvin Alumni, Strathroy, Mt. Brydges, Ancaster, Burlington and the Dordt alumni. At Tri-Township Arena, **Mt. Brydges**, Ont. Bring the whole family!

April 15 Easter concert with Ian Sadler (organ & piano) and Catherine Sadler (soprano), 8 p.m., Mountainview CRC, **Grimsby**, Ont.

April 16 "Nederlandse Paaszangdienst," 7:30 p.m., Emmanuel Ref. Church, **Woodstock**, Ont.

April 16 Easter celebration with the "Adoramus-Maranatha Choir," 7:30 p.m., Maranatha CRC, **York**, Ont.

April 18 The Hamilton Philharmonic Orchestra and the Redeemer College Choir present an evening of music by Handel, Faure, Bach and others, 8 p.m., RC Auditorium, **Ancaster**, Ont. Info.: (905)648-2131.

April 21 Spring concert by the mixed choir "Rejoice in the Lord," directed by Jack Dykstra, 7:30 p.m., Westmount CRC, **Strathroy**, Ont.

April 22 "Men in Praise," Christian Male Chorus Festival (200 voices, six choruses), 7:30 p.m., North Park Community Church, 1400 Fanshawe Park Rd., E., **London**, Ont. Tickets: (519)773-3267.

April 22-29 Spring concerts by the OCMA choirs and band (Leendert Kooij, director), with Andre Knevel at the organ. **Apr. 22:** 7:30 p.m., Trinity United Church (Park & Main), **Newmarket**, Ont.; **Apr. 29:** 8 p.m., Melville United Church, **Fergus**, Ont. Tickets: (416) 636-9779.

April 23 Dutch worship service led by Rev. John D. Hellinga, 3 p.m., CRC, **Ancaster**, Ont.

April 23 Handel's "Israel in Egypt," performed by the "Mississauga Choral Society," 7:30 p.m., St. Dominic's Church, **Mississauga**, Ont. Tickets and info.: (905) 278-7059.

April 28 Concert by the "Hosanna Mixed Choir" and the "Mattaniah Male Choir," 8 p.m., Chalmers United Church, **Woodstock**, Ont.

April 28-29 "Dancing the Resurrection," a sacred dance festival in **London**, Ont. **Friday:** 8 p.m., concert. **Sat.:** 9-5 p.m., workshops with Alexandra Caverly-Lowery, adjunct professor of dance at York University, and others. Info.: Rev. Louise Peters (519) 485-0502 or Agnes Kramer (519) 451-6344.

April 29/30 "And your daughters shall prophesy — celebrating our gift of voice," a conference of encouragement for women of the Chr. Ref. Church. Keynote address, workshops and worship. Location: CRC, **Richmond Hill**, Ont. Conference registrar: Janet Suk Roukema. Info.: (905) 451-8240.

April 29 Special meeting sponsored by "Christian Rainbows." Speaker: Dr. Wasserman, Senior Psychiatrist, Hamilton Psychiatric Hospital. For the families and friends of the long-term mentally ill. At 8 p.m., Rehoboth Can. Ref. Church, Hwy. 5, **Burlington/Waterdown**, Ont. Info.: (905)639-1075 or 631-0307.

May 6 Family Outreach — sponsored conference on alcoholism and other drug addictions. Speaker: Dr. Rich Grevengoed. At 9 a.m., Westmount CRC, **Strathroy**, Ont. Info./registration: (905) 679-6490.

May 10 "Convention 1995" of the Can. Fed. of Chr. Ref. Women, 10 a.m., Bingeman's Park, 1380 Victoria St., N., **Kitchener**, Ont. Speakers: Rev. Ralph Koops and Herman de Jong. Music by Will Lammers (organ/piano) and the Smithville DCHS Choir, directed by Peter Bulthuis. Theme: "Liberated in Christ." Info: (905) 945-5335.

May 11 Concert by "The Royal Male Choir Mastreechter Staar," 7:30 p.m., Alumni Hall, University of Western Ontario, **London**, Ont. Info. & tickets: (519) 631-9604.

May 19-21 "Reformed Engaged Encounter," an opportunity for couples contemplating engagement or Christian marriage, at Crieff Hills Retreat Centre, **Guelph**, Ont. Info.: (905) 935-6875.

June 4 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster**, Ont.

June 5-9 "Milk & Honey Summer Festival," a week-long festival of fun, fellowship and learning, at Redeemer College, **Ancaster**, Ont. Info. & registration: Janet Katerberg (905) 648-2131, ext. 225.

June 12-15 "Four-Day Evening Walk" or "Avond Vierdaagse" at the Royal Botanical Gardens, 680 Plains Rd. W., **Burlington**, Ont. Choice of 5, 10 or 15 km walks. Medals issued upon completion of 20 km in total or more. Music, entertainment, etc. Info.: (905) 383-6319 or write P.O. Box 79554, Hamilton, ON L8T 5A2

June 14 "Hollandse Dag" (the 26th!). 10 a.m., Community Centre, **Moorefield**, Ont. Speaker: Rev. Martin D. Geleynse (Stratford). Bring your own lunch!

June 21-24 An ICS/Dooyeweerd Centre/Redeemer-sponsored conference on "Antiquity and the Reformed Tradition," at Knox College, **Toronto**, Ont. Speakers: Dr. E.P. Meijering, Dr. Calvin Seerveld and Dr. Abraham Bos. Info.: ICS at (416) 979-2331, fax (416) 979-2332.

Hire a student!

Summer Job Market

This summer why not hire a student to help you ease your workload and get some extra things done? This spring, students will advertise their skills in our Summer Job Market section of the Classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

ATTENTION

When you fax your display or classified ads to us, please type them and check spelling BEFORE you transmit the text.
Thank you!

Maranatha Homes Burlington, Ont.

This award-winning Senior Citizen Home is located close to Burlington Christian Reformed Church and Ebenezer Canadian Reformed Church, with audio hook-up for the Sunday services in every apartment from both churches and a weekly evening video church service presentation. Local bus service at the door. Monthly rent is geared to income. Maximum $445 a month.

Information from:
Rosanne van der Woerd, 3260 New Street,
Burlington, ON L7N 3L4, Phone: (905) 681-0311

Band-Aids don't help cancer, says Filipino justice spokesperson

Gordon Legge

CALGARY — People sign contracts. God establishes covenants. There's a world of difference.

Contract work is a trend in North America. But it's also a trend elsewhere in the world.

In the Philippines, for instance, contract work has become increasingly commonplace, particularly in hiring women. Instead of hiring women for regular employment, companies use contract agencies that provide workers on a temporary basis. They're hired as clerks, secretaries, saleswomen, messengers, household help, laundry women, data encoders, nurses and midwives, low- and semi-skilled factory workers.

CC FILES

Female workers at a pineapple canning business in the Philippines.

More and more women are being forced to find work in the unregulated, informal job sector such as food vendors and household help

One company, Shoemart, a chain of department stores with six branches in Manila, has a workforce of 10,000 people, mostly women. In 1990, only 4,000 were regular employees. Since then, that number has been reduced to 1,700.

Sonio Soto, secretary-general for Gabriela, a Filipino women's organization, visited Calgary earlier this year and talked about the reasons companies in the Philippines resort to contract work:

* It lowers labor costs because of lower wages, benefits and overhead costs.

* It saves recruitment and training expenses.

* It gives an employer more flexibility in increasing or decreasing his workforce.

* It weakens trade union demands.

As well, companies increasingly subcontract to smaller businesses and individual home-based contractors.

The consequences? It's going to become more and more difficult for people most affected by restructuring of the global economy to learn about its impact and work together with others around the world to counter the detrimental consequences.

Gross injustice impacts women especially

When Soto visited Calgary, she talked about how precious farmland was being converted to crops destined for export, thus threatening food security because rice and corn had to be imported.

She discussed the displacement of workers from rural to urban areas where they can't find jobs; how more and more women are being forced to find work in the unregulated, informal job sector such as food vendors and household help.

Likewise, more and more women are leaving the Philippines to find work as nannies or domestics; or being recruited into a thriving sex tourist industry throughout southeast Asia.

As women lose their rights, violence against them increases. And, so it seems, health care diminishes.

In the country's rush towards a larger gross national product, its environmental standards are being bypassed, affecting both workers and the country itself.

All for the sake of prosperity.

Personal sanctity not good enough

What does this have to do with God?

God has a created covenant — a contract that is sealed and cannot be broken — with humanity. One of its conditions is to watch out for the needs of the poor, the hungry, the oppressed and to take good care of creation, ever seeking to eliminate exploitation wherever it exists.

That means individuals and churches are called to fulfil a prophetic role — to speak out against injustice.

It's not good enough to simply teach about spirituality and promote personal sanctity.

Nor does it suffice to provide charity or handouts.

Everyone is called to work to end injustice wherever it may be found.

Yet it seems that, increasingly, that covenant is being ignored by institutions at every level of society.

"In the mad rush to feed, clothe, house and care for victims of famine, war, genocidal policies and political persecution — an essential and commendable task — what is lost is the arms-length analysis that asks 'why?'" says Calgary minister Rev. Jan Stevenson, a member of the national Ten Days' committee.

Avoidable pain and hunger

"That's where developmental education steps in to survey with a critical eye, reminding us that much of the pain and hunger we see on newscasts is avoidable.

"To send aid without addressing the underlying political, economic, social and environmental causes is as effective as Band-Aids in the treatment of cancer.

"Our partners and colleagues in the South mourn the loss of a listening ear eager to walk with them in their struggle for self-sufficiency."

As businesses and governments around the globe work together, we need to know the extent to which our prosperity is manufactured on the backs of the poor in developing countries.

And, as with contract work, we need to know the extent to which the health and well-being of the weakest members of our communities are increasingly being affected.

While it might be important to remain competitive, it's even more important to remember the covenant.

It's a contract broken at our own peril.

CC FILES

Filipino women in Manila weave multicolored mats for tourists and the export market.

For information about churches and development education call Leslie Ebert, acting director, Micah Institute (403) 262-5111 or Jan Stevenson, Calgary's United Church social ministries' co-ordinator, (403) 265-3115.

News Digest

North York council restricts sexually explicit materials

NORTH YORK, Ont. — The city council of North York, Ont., has taken a tough stand against sexually explicit material and adult entertainment.

At their February 15 meeting, North York councillors enacted a bylaw to restrict adult entertainment parlors which feature strip-teasing to a two per cent area of the city, in its industrial section. A public hearing was also set for April to discuss the possibility of banning any new parlors from opening.

In February the council also voted a zero tolerance level toward all sexually explicit material, such as magazines and videos, in stores. Since then, it has opted instead for a bylaw stating that any shop with 20 per cent sexually explicit material will be classified as an adult entertainment parlor and will have to move to the industrial area. There is still a zero tolerance policy for sexually explicit videos.

This is not a hold-up

LOGANVILLE, Ga. (EP) — If you're travelling west into Atlanta on U.S. 78 and spy a black-robed man waving to you from a church parking lot in Loganville, don't worry. It's just Rev. William Tenny-Brittian greeting commuters. The pastor of Loganville Christian Church has hot coffee and a kind word for commuters who stop to chat, and says he now gives away 20-30 cups of coffee in a morning, and some of the commuters he visits think of him as their pastor.